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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

MR. GLADSTONE'S RETIREMENT.

The announcement made by Mr. Gladstone in his letter to Lord Granville that he finally retires from the leadership of the Liberal party, will, doubtless, materially affect the politico-ecclesiastical policy of the realm. Not immediately, perhaps—not directly—but nevertheless, in results which will be none the less real and important. In the experience of individual life, the dashing to pieces of fondly-cherished hopes sometimes prepares the way for their ultimate realisation—just as the removal of the shores precedes the launch of the ship. It is quite possible, and it is not uncommon, to set so much store upon certain aptitudes in an instrument to do a special work, as to overlook their being associated with accidents of position which completely neutralise them. In such cases, we rather gain than lose by being undeceived, though it is by an event over which we cannot do otherwise than sorely mourn. No small number of those subjects of the Queen who have long sighed and devoutly worked for "a free Church in a free State," wistfully regarded Mr. Gladstone as the British statesman destined to translate that sentiment of Count Cavour's into legislative act. Most of the qualifications needed for accomplishing this "glorious revolution" seemed to meet in him. So far as Ireland was concerned, indeed, he had done the feat, and would have done it much more deftly if his original plan had not been marred by Episcopal lack of faith in the vital energies of embodied truth. It was not surprising that many should look forward to his doing the same thing on a larger scale. His logical consistency, his profound religious sincerity, his thorough appreciation of all that is involved in spiritual freedom, his inexhaustible resource, his moral courage, the marvellous flow and force of his Parliamentary eloquence, and the length and breadth of his official experience, seemed to point him out as of all men living the fittest to undertake a readjustment of the relations of civil authority to spiritual institutions, upon a double basis of justice and religion. True, he protested strenuously, and sometimes it was surmised in tones of exaggeration, against all idea of embarking upon so gigantic and momentous an enterprise. Like the Hebrew leader and lawgiver when bidden to represent his fellow-countrymen before Pharaoh, he deprecated the tremendous responsibility of the mission suggested to him. But the expectation became widely prevalent that Mr. Gladstone was the statesman who would eventually achieve "the liberation of religion from State patronage and control."

These anticipatory inferences were drawn in forgetfulness of what we may call the retarding force of Mr. Gladstone's official position. The fact, or, at any rate, the full significance of the fact, that he was Prime Minister of the Crown, and leader of the Liberal party, was lost sight of. So long as he remained such it was not permissible for him to study the problem of disestablishment at an angle of vision which would leave it open to him to bring all the rich qualifications of his mind and heart to the mastery of its various aspects. He was bound to rein in his thoughts lest they should outrun the interval of distance proper to be kept between his personal views and the traditional dignity of the Crown. He had to speak the sense of a great historical party rather than his own, and his Parliamentary utterances on this question did not necessarily express with accuracy his individual state of mind in regard to it, any more than a Queen's Speech does the private opinions and sympathies of Her Majesty. Mr. Gladstone, plainly, has not thought out the truths which lie at the botton of the Church and State controversy—not because he was not interested in it, but probably lest he might take too deep an interest in it. He could not pursue and overtake as a free lance might have done, and he preferred to suppress within himself a spirit of enterprise which might have led to results quite beyond any prospect he had of being able to turn them to practical account. To Liberationists Mr. Gladstone's retention of the leadership of the Liberal party could hardly have brought any advantage—at least while the Conservatives remain in office—which would adequately compensate them for the restraint which it would continue to impose upon the independence of his judgment. The formation of a sound public opinion on the ecclesiastical policy of the future has been formally recognised by them as their special duty—and it will certainly lighten their task if Mr. Gladstone, who exercises such immense influence, feels himself free from official responsibilities to approach the great question as a Christian politician, and to give the country a clear photograph of his convictions. For we do not understand that his definite resignation of party leadership implies his retirement from public life, or even from Parliament. Some of his most pregnant speeches in the House of Commons were delivered when he was unrestrained by the trammels of office, and it may well be that the counsels of such a man, representing as they may be expected to do his purely personal beliefs, may help not a little towards guiding the opinion of his countrymen towards a right conclusion.

We are inclined to think that Mr. Gladstone's appreciation of the immense importance of the fundamental ecclesiastical question which looms through the haze of the near future, and his knowledge of the state of parties in reference thereto, have had much to do with the practical conclusion at which he has arrived. It is not on merely secular questions, we fancy, that he shrinks from the post which he has so admirably and successfully filled. He probably perceives that the age verges close upon a period of politico-ecclesiastical change likely to reach far down among the roots of national life. He is fully aware that the public mind is not at present, and possibly for some time to come will not be, ripe for that change. The Whiggish elements of the Liberal party are too averse from it, and the Radical elements too earnestly intent upon it, to admit of their being led as a combined and disciplined army across any region but one of merely material interests. But national life includes something more than that, and promises to do so increasingly as years roll on. Mr. Gladstone cannot hope to harmonise forces which are, for the time being, irreconcileable. He has not the time requisite for any such attempt. He is midway between sixty and seventy years of age. Upwards of forty years' laborious service of the country has drawn largely upon his energies, physical and intellectual. He discerns from afar the struggle which is impending. And, although he would leave himself free to take such part in it as his conscience and feelings may prompt, he has no ambition, after all that he has achieved, "to ride the whirlwind, and direct the storm." Who can blame him? Who can ask him to do more than occasionally to throw into the common stock some fruits of his maturest and most unbiassed reflection?

We are looking at the matter now in its broadest phase. The object we have at heart, we have at heart not because this or the other segment of modern Liberalism is identified with it, but because we honestly believe it to be inseparably intertwined with the highest welfare of the country. We do not profess enthusiastic attachment to any political party which ceases to be a party as soon as it essays to define its political creed. We have not much confidence in those who have no confidence in the principles they publicly avow. It is not without a pang that we witness the retirement of Mr. Gladstone, nor can we get up any intensity of interest as to who shall be his immediate successor—a question, however, which we have touched upon elsewhere. The right hon. gentleman of whom Liberals of all shades can never cease to be proud, had his weaknesses, we know, and they have been amply avenged upon him. But he has lost none of his real strength for good. He made his position illustrious, not his position him. For the ultimate purpose of Liberationists we look upon his change of position as one for the better. During the continuance of their educational work no official or technical skill could have greatly assisted them; nor, indeed, could they have expected that it would be placed at their disposal. But the qualities and capabilities of the man will remain what they are—and "coming events" will probably present the widest scope for their independent action. In a word, we anticipate more from Mr. Gladstone, than we should have dared to do from the late leader of the Liberal party.

THE ENGLISH CHURCH UNION AND THE "BULWARK OF PROTESTANTISM."

On Thursday last the Leeds Branch of the English Church Union held its "annual commemoration," and the Hon. C. L. Wood, President of the whole Union, made a very noteworthy speech. On the same day the parish church of Faversham was reopened after restoration and improvements; and at the luncheon which relieved the solemnity of the occa-

sion, the Archbishop of Canterbury made a speech, which we can hardly call noteworthy, but which in one or two points certainly offers very significant contrasts to the more serious and earnest utterances of Mr. Wood. As the thin atmosphere of the earth affords a protective armour against the meteoric bombardments to which it is periodically exposed, so men in positions of awkward responsibility, and especially bishops in ticklish times, find a fluid surrounding of platitude a very necessary protection against the shafts of criticism. We find no fault therefore with the Primate of all England for confining himself on such an occasion, as far as possible, to safe generalities. The courtesy with which certain Nonconformists omitted their usual week-evening services at "their ordinary places of worship" in order to attend the parish church, was kindly and properly described as "a hopeful sign." But the most rev. speaker prudently omitted to particularise the consummation to which it pointed. We cannot help wondering how he would describe a similar courtesy on the part of the incumbent, if a Wesleyan or Independent Church should happen to be opened in the neighbourhood. The proposition that "throughout the country generally the Church of England was very strong," might very safely be propounded without fear of contradiction, at any rate on the part of those who maintain that its strength rests on an illegitimate basis.

But when the archbishop, under that resistless fascination which draws all episcopal eyes towards one spot in the future horizon, proceeded to contemplate the probable result of disestablishment, the view which he took of the work of the Church was singularly different from that maintained about the same hour in Leeds by the President of the English Church Union. According to the archbishop, the principal work of Establishment is to keep out the doctrines of Romanism. "There was a very powerful Church throughout the world, and it had been so a long time." "If anything were to happen to the Established Church of England, he had no doubt that Church would be a great gainer." It seems to us that Mr. Wood's speech, fairly interpreted, is totally inconsistent with this view of the work of the Church of England. "Allow me to remind you," he says, "how great that cause is for which we are banded together. For what is it but to defend from attack, and to bring home in its living reality to every man, woman, and child in this country of ours *that one and only complete and true system of religion which is witnessed by the whole Church?*" Mr. Wood goes on to say that this "one and only" system is enshrined in the Book of Common Prayer "when fairly interpreted by those principles of Catholic and primitive teaching and practice to which the Church of England is so constant in her appeal." Now we are perfectly aware that truth must be in the last result one and complete. And we can quite understand the proposition that there is one and only one Gospel. But when men begin to talk of systems of religion, meaning thereby systems of Church government and ceremony, and when they assert that among all possible systems there is one and only one established and sealed by the councils of heaven, we know at once that between their point of view and that of the Roman Catholics there is hardly a pin's head to choose. True, they need not be Ultramontanes. They may not be able quite to swallow the most recent Vatican Decrees. But after all the mischief of the new-fangled doctrine of Infallibility lies rather in the superstitions it enforces than in any evil it can work by itself. And if men hold those superstitions already, their spiritual digestion will not perhaps be very much injured if they swallow the infallibility as well. Now, although Mr. Wood indulged in no theological definitions, he made perfectly clear, what is indeed implied in every ritualistic utterance, that "the one and only system" he favours is that of miraculous orders and sacramental efficacy, of the Real Presence and of the Confessional. If this is what the archbishop means by keeping out Romanism, we confess we do not see the difference between this and letting it in. If this is Protestantism then we would rather not be at the expense of maintaining its "bulwark" any longer.

But the archbishop would probably tell us that such views, and the practices they involve, are the eccentricities of a few enthusiastic young clergymen whose heads are turned by the novel sanctity that they owe to ordination alone. But things have come to such a pass now, that these smooth speeches have ceased to exert any sedative influence. The President of the English Church Union informs us that in the last six months 1,500 new members have been enrolled; or five times as many as were added during the corresponding period of 1873. And he adds, with a boldness apparently founded upon growing numbers, that the English Church Union is disposed for the future to stand no nonsense either from the Judicial Committee of the Privy Council or from a Protestant Parliament. "It is certain," he tells us, "that under no circumstances would the great mass of the clergy and the laity concerned give up several of the points under discussion." These points include, we presume, the sacrificial vestments, the "eastward position," implying the sacrifice of the mass, and in addition perhaps the confessional. We are bound to confess that he frankly anticipates and honestly meets the objections that might be raised by more moderate—that is by less consistent High Churchmen—against "putting, the whole country in a flame for the sake of a vestment," or "endangering opportunities of work on account of a posture." For ourselves we quite agree with him, that the real controversy does not concern such matters at all. It is, as he says, the supernatural character of the Church, the nature of the sacraments, and the powers and gifts of the Christian priesthood, that combine to form the real issue. And if it were possible for us to hold his opinions on such points, we trust it would be as impossible for us as it is for him "to surrender a position or to shrink from the responsibility of maintaining it because it is obscured by considerations which hide its importance from the eyes of many."

Under these circumstances, what possible significance can we attach to the archbishop's solemn warning that if anything were to happen to the Established Church of England, the Established Church of Rome must be the gainer? Let the Hon. C. L. Wood's speech be read in the light of the correspondence recently published between Canon Liddon and Monsignor Capel; and it will be seen that there is not an old-world dogma, not a monkish superstition, not a priestly pretence, not a piece of ecclesiastical mummery, which is not or may not be sanctified by its association with "the one and only system" upheld by the English Church Union. What does it matter to us that their sympathies lie perhaps rather with the Old Catholics than with the New? It is small comfort to us if all that the "bulwark of Protestantism" effects is to keep out the decree of Papal infallibility. It strikes us we could manage that for ourselves at considerably less cost. In fact, were it not that archbishops, like princes, are fenced in with a round of conventional ceremony that shuts out from them the actual condition of the every-day world, we should hardly have patience to speak with any semblance of respect of these parrot cries about the Protestant services of the Establishment. It is surely high time for every Protestant, whether in or out of the Episcopalian communion, to recognise that the one danger against which we have no protection is the endowment by the State of a Romanising sect. And for that danger there is only one remedy.

ECCLESIASTICAL NOTES.

IF the Ritualists have a care for notoriety they should by this time be content. They are occupying more space in some daily journals than even the racing men—and this is saying a great deal. On the whole, however, it must be said that their reputation is not increasing with their notoriety. Earl Russell, in his "Recollections," is the last person who has dealt them a blow. The venerable writer refers in deprecating language to "the sensuous or symbolical worship of the Church and its imitators," and "it may be said that the Protestant congregations of England may adopt the music and the pomp of Ritualistic service and still attend to the sublime lessons of charity and humility of our Lord. This is certainly possible, but not probable. Those who adopt the mummeries of the Ritualists are apt to forget that they ought not to boast that they are not as other men are, and to reject the exclamation of the publican, 'Lord, be merciful to me, a sinner!' The English nation must choose between the two." And again, "If the British nation is wise, it will not allow the Roman Church with its infallible Head, nor the Ritualists with their mimic ornaments, nor those who are deaf to the teachings of Socrates and of Cicero, of Bacon and of Newton, to deprive them of the inestimable blessing of the Gospel."

We are sometimes in doubt as to what was thought a hundred or more years ago of certain practises, but future historians will have plenty of materials for ascertaining what was the state of contemporary opinion concerning the Laudian resurrection in England in the nineteenth century.

And it is something that Canon Liddon, whose own views upon some points he himself appears to have great difficulty in defining, should at last have decisively thrown the Ritualists over. The Canon has had the rashness to continue his controversy with Mgr. Capel, with the result of being pushed back at every step. He has been placed in such an awkward position that his only path of retreat has been to deny all sympathy with his more extreme brethren in the High Church, and to cast himself off altogether from Rome. We have as a curious incidental result, that the leading representative of that party which puts, perhaps, the most value upon uniformity of doctrine and worship is compelled to admit, not only that his Church does not secure such uniformity, but that he condemns certain doctrines that are preached in it. He does this very mildly, and as though he wished it would attract no attention. Indeed, as even the *Guardian* says, "Some may wish that at this critical time, Canon Liddon had used stronger language of condemnation of the doctrine and expressions which he repudiates," and that "his letter shows that he is carried far, possibly too far, by a chivalrous reluctance to attack those who are at present the objects of popular denunciation, and by what we cannot but hold to be, perhaps, an exaggerated, certainly an irrelevant, veneration for the special excellence of the practical work done by them in the Church. Both motives are honourable to him, but neither can be held sufficient in the supreme question of truth or falsehood in the things of God." So the Canon has not satisfied even the organ of his own section.

It is not remarkable that Dr. Newman's pamphlet in reply to Mr. Gladstone should have astonished some Protestants, for it has probably still more astonished some Ultramontane Roman Catholics. Many of the latter will scarcely relish his allusion to those "who have stretched principles till they come close upon snapping; and who, at length, having done their best to set the house on fire, leave to others the task of putting out the flame." This will scarcely please some of his brethren, but what must still less please them is the manner in which, while apparently defending it, he boldly throws over the doctrine of infallibility. He does this by referring himself to the ultimate tribunal of Conscience, and that in a manner which makes him, for the time being, a Protestant. His object in writing is apparently to tone down, not so much for himself as for others, the doctrine of Infallibility. He thus contrives with his own charming candour, and in his own charming style, to make it look much pleasanter than it has hitherto looked, but the misfortune is that he must be repudiated as an infallible interpreter, or even disciple, of infallibility. He has put the question as inoffensively as it can ever be put to English people, and no doubt he will obtain absolution for so doing. But it is not the Italian way of putting it, nor is it how Englishmen are likely to, or can ever, understand the text of the Vatican Decrees.

"A plague on both your houses!" As though we were not already sufficiently drenched with Romanism and Ritualism, Ritualism and Romanism, Mr. Gladstone must treat us to a portentous article in the present number of the *Quarterly* upon the speeches of the Pope. The information which the article contains, and its unquestionable drift, will however, be to most readers, an excuse for its appearance. It is the *reductio ad absurdum* of Infallibility. Here we have extracts from violent and passionate speeches, weak and silly speeches, ignorant speeches, contradictory speeches—and these are the speeches of the Infallible Pope, whom we are all called to worship! The idea of making such an exhibition just at the present time is an undoubtedly shrewd one. Still more apt is this publication as coming after Archbishop Manning's recent utterances. If it were possible to imagine that Mr. Gladstone, in this and recent publications, was actuated by some feeling of revenge, that feeling must by this time be satiated. He has probably done more damage to the doctrine of Infallibility, as well as to its personal organ, than any man has ever done. This, under any circumstances, must be some consolation to him.

We did not take note, at the moment, of a remarkable letter which appeared a fortnight ago in the *Church Times* from the Rev. Edward Stuart, of Munster-square. The subject was "Disestablishment," upon which Mr. Stuart wrote as follows:—

"Disestablishment" and "disendowment" are words much in men's mouths just now; and it is well they should be so, as far as the future of the Church of England is concerned. But I think that the Church of England is already "disestablished and partially disendowed"; and that a few trifling details are all that now remain to be adjusted. I can understand what is meant by an "established" army, or navy, or civil service, or magistracy, or police. It is that the English

nation, for its own social advantage, taxes itself to maintain these branches of public service in a state of fair efficiency. And so it used to be with the Church—by Church-rate funds were provided at the national expense to maintain our parish churches, and to provide every parishioner throughout the land with facilities for public worship. It was perfectly fair then all round: a parishioner could *compel* the churchwardens of his parish to find him a seat in church; churchwardens could *compel* the parishioner to pay a rate; and the bishop *compel* the churchwardens to lay a rate so as to make the parish equal to the wants of the parishioners.

All that has passed away with the abolition of Church-rates—I am very glad it has—but with it the "Establishment," as such, has passed away too, and all that is now needed is to imitate the good example set by Mr. Gladstone in Ireland, relieve the bishops of their seats in the House of Lords; compensate fairly lay patrons, and so let the Church of England feel *terra firma* once again beneath its feet.

What would be thought of an "established" army, navy, magistracy, civil service, if the colonel of the regiment, or the captain of the ship, or the superintendent of the station, had to pay and clothe their men out of their own pockets, with the help of voluntary subscriptions from their friends? Yet this is what the clergy now have to do, and in what has been called "our Established Church!" Get rid of shams.

What is particularly apt in this letter is Mr. Stuart's way of putting the Establishment upon the same footing as the army, navy, &c., &c. We, therefore, do not wonder that another ecclesiastical contemporary, the *Church Herald*, describes this as "simply monstrous and fatal" to Mr. Stuart's own position as the minister of a Church established by law.

The *John Bull* is inserting a series of articles from Mr. Baird on Disestablishment, which, while they promise to be rather wordy, give promise also of containing some "good things." For instance Mr. Baird writes:—

I shall now proceed to consider the question in its purely political aspect. I wish there was a prospect of its being duly weighed by the clergy. I was talking the other day to a very earnest deacon of the Church of England on questions of the day, and he said to me, when I spoke of the blessings of a National Church—"All we younger clergy go in for Disestablishment."

Will Mr. Baird accept of our thanks for this information?

THE DISESTABLISHMENT MOVEMENT.

THE APPROACHING CONFERENCES.—The arrangements for the conference to be held at Norwich on Tuesday week, the 2nd of February, are approaching completion. There will be a great public meeting in St. Andrew's Hall, and Mr. Colman, M.P., Mr. Tillett, Mr. Carvell Williams, the Rev. J. B. Heard, late of Pinner, and others, are to take part in the proceedings. An advertisement as to the arrangements appears elsewhere. At the public meeting to be held in connection with the Birmingham Conference on February 9, the mayor, Mr. Chamberlain, is to preside, and Mr. Dale is to be one of the speakers.

SOUTH LONDON LECTURES.—As a result of the appointment of Mr. Sinclair as agent for this district, arrangements have been made for a lecture at the Metropolitan Tabernacle, by Mr. Henry Vincent, next Tuesday evening, and by the Rev. J. Guinness Rogers, on March 2. The last-named gentleman is also to lecture next Wednesday at Lewisham-road, on "How to put down Ritualism." The particulars will be found in an advertisement. Numerous other lectures are being arranged for in the South of London.

CHORLEY.—On Jan. 12 the Rev. W. Binns, of Birkenhead, addressed a meeting in the Co-operative Hall, Chorley, on "The Breakdown of a Comprehensive Establishment." Mr. Wm. Karfoot occupied the chair. Mr. Binns traced the subject of comprehension from the founding of the Establishment to the present time, showing how, in all ages, it had included heretics and orthodox, Nonconformists and Conformists. He then proceeded to show that a comprehensive Church could only exist where the nation were all of one mind in regard to religious truth, or where the people were indifferent to theological opinions, and held that one creed was equally true or false with another. Neither of these conditions ever did exist in England, and he did not think that it was likely that they ever would. Whether the doctrine of Transubstantiation be true or false, whether baptism worked regeneration or not, whether miracles were historical or mythical, whether Unitarian or Trinitarian ideas of the Godhead were correct, whether there was future reward or punishment, or annihilation at death—these were questions about which men must feel seriously, and to which they ought not and could not be indifferent. Therefore as a comprehensive State Church required non-existent conditions, how could it rest upon anything like a firm basis of equality? Of the working of this system, Mr. Binns said, he took up the Church papers, and he found that there was no language bitter enough for the *Record* or the *Rock* to use concerning Ritualists, or for the *Church Herald* to apply to Evangelicals. He declined to quote their language lest he should make himself liable to be prosecuted for profanity, or lest he should annoy his hearers with blasphemy and cursing. Turning to the courts, he found every sect within the Establishment prosecuted in turn, the Broad Church party especially, upon the ground that it was more comprehensive than it ought to be. Much as they might regret these mutual recriminations and legal conflicts without quarter, they were really not to be wondered at, and they would continue while human nature remains what it is. The Church was composed of warring sects. The High Churchman differed less from the Roman Catholic than he differed from the Low Churchman, who in turn differed less from Wesleyans, Independents, and Baptists than he differed from the High Churchman. The Broad Churchman differed from the High Churchman. Broad Churchmen differed less from Unitarians than from either of the other two. Mr. Binns was frequently interrupted in the delivery of this lecture by the ejaculations and interjected remarks of a knot of noisy lads who were said to hail from a Conservative club in the neighbourhood of the hall. These interruptions, however, were little pertinent to the subject of the lecture, and Mr. Binns, after some good-humoured repartee, passed them over without notice. A vote of thanks to him was carried with only a dozen disentients.

LEIGH.—A crowded and enthusiastic meeting was held in the Drill Hall, on Jan. 1, to hear an address from Mr. George Potter, of London, on "Disestablishment the working man's question." Mr. Caleb Wright, J.P., of Tyldesley, who occupied the chair, alluded to the alliance between the clergy and the publicans, which had produced the late Conservative reaction. Mr. G. Potter, in an able address, which was listened to with great attention, and repeatedly cheered, combated the notion that the Church of England was the poor man's Church, and instanced the position taken by the clergy in opposition to all progressive measures such as the repeal of the Corn Laws, the enfranchisement of the people, and Catholic emancipation, and, even now, where the parson held sway in agricultural districts the people were in the greatest ignorance, and, through the opposition of the clergy and landowners, school boards were never formed. In the case of disendowment Mr. Potter advocated that the money hitherto held by the Church should be devoted to some national objects, such as the establishment of free schools, or towards the repayment of the national debt. At the conclusion of Mr. Potter's speech the meeting was addressed by the Rev. M. Frankland (Atherton) and the Rev. J. Cockram (Tyldesley), Mr. R. Leather and Mr. T. T. Hayes, jun. (Leigh). The customary votes of thanks brought to an end one of the most successful political meetings ever held in Leigh.

CLAYTON.—On Jan. 12 the Rev. Wm. Myers lectured here on "Reasons why the State-Church should be disestablished." Mr. Alfred Illingworth occupied the chair. He said that it ought to be made clear what the question really was that they were met to discuss. What really was the State Church? There were some people who called themselves Churchmen who knew so little of the character of the Church that they took it as an offence, and he might also say an impertinence, that those who, as they said, did not belong to the Church should meddle with its affairs. Now, if that position was a true one, a legal one, and a substantial one, it would be true that those outside the Church would have no right to meddle with its affairs. For instance, supposing there was to arise any difference amongst the Baptist denomination of that place, they would all hold that those who did not belong to their church had no right whatever to interfere with their differences. Their Church friends replied, that those who did not belong to their Church had no right to interfere with it, and he (the speaker) wished to make it plain what was the wide distinction between the Baptist denomination and the State Church of this country—which difference justified them in taking the part they were in discussing the question of Church establishment. In the first place, the Church people called the Church the National Church, so that the very title they gave it showed that in their minds—however inconvenient it was to make the admission—it was a national institution. The title given to the Church in the subject of the lecture described the Church more accurately as the State Church. It was a State-created Church; it was a State-sustained Church, and it was a state-regulated Church. (Hear, hear.) In that respect it differed in no wise from the army, the navy, or the other public departments for which the public paid, and which the public managed; and if it was of national origin, if it was in possession of national funds, if it was altogether managed by the national Parliament, let him ask who in this country was excluded from the right to consider its affairs? The Church was national in its origin, and was in possession of national funds. It was said that a great portion of the nation did not identify themselves with the Church, and they were therefore precluded from interfering with its affairs. There laid the whole fallacy; for if that were true, in 1869 Scotch and English citizens, who were not members of the Irish Church, were egregiously wrong in dealing with the Irish Church. Parliament did not hesitate to deal with the affairs of the Irish Church, and put an end to its existence. If they had a right to deal with the Irish Church, surely their position was quite as strong with regard to the English Establishment. Originally in this country the nationality had a double aspect—it had a civil one and an ecclesiastical one. A national religion was provided for the people; ministers were provided, the country was divided into parishes, buildings were erected from national funds, and laws were passed which could not admit of any dissent from that Church. There was at that time by force of law universal conformity; all people in the country were compelled to go to church under severe pains and penalties. This was the state of things which prevailed when the Church was Roman Catholic, and until Henry VIII., having had a private difference with the Pope, took it upon himself to reform the Church. The chairman went on to state that the people of this country had no liberty in religious matters until the passing of the Toleration Act in the reign of William III., before which event it was impossible for any party to separate from the Church and establish communities of their own. The right that the Dissenters now had to have their own meeting-houses did not deprive them of their rights regarding the national Church, and there were neither any laws upon the statute-book nor any practice which justified the position taken by their opponents when they said that because they had left the Church they had no longer a right to deal with its affairs. The Quakers in this country objected to wars, and had a strong repugnance to them, but they were made to pay for the army and navy, and those of them who were members of the House of Commons were not disqualified in any way from giving their votes on any questions which arose with regard to the army and navy. He gave another illustration of his contention that Dissenters did not cease to be members of the National Church although they did build places of their own, and said that the Church could not in any sense be the National Church if a great portion of the people were excluded from it or the management of it. When it was originally established and sustained by the law it was in reality the Church of the nation, because dissent was impossible. Now things were entirely changed, and though the institution was maintained by the State, the great majority of the people had repudiated it. The Liberationists were prepared to discuss the question, but had no desire to injure their Episcopalian friends. They merely contended that they occupied an anomalous position, which was not favourable to themselves or the country. Mr. Myers's lecture was listened to with great attention. Mr. Hurst moved and Mr. G. Thomas seconded a vote of thanks to the lecturer.

KEIGHLEY.—Mr. Gordon lectured in the Mechanics' Hall, Keighley, on Monday evening last, subject, "The Church of England, ought it to be Disestablished and Disendowed?" Mr. Wm. Town presided, and there was a large and enthusiastic attendance. One mildly-mannered questioner appeared, and was replied to by the lecturer. Very cordial votes of thanks were passed, and many new members enrolled.

BRIGHOUSE. — Next evening (Tuesday) Mr. Gordon delivered the same lecture in the Town Hall, Brighouse. Here again there was a great audience, over whom Mr. Thos. Ormerod presided. One gentleman, an ex-churchwarden, denied, in a very obvious state of feeling, the lecturer's right to touch the properties of "*his* church." However much he (Mr. Gordon) might object to the association, was the reply, it was as much his as the gentleman's who claimed it for himself.

HORSFORTH.—On the Wednesday evening, Mr. Gordon lectured in the Baptist Schoolroom, Horsforth, near Leeds, the pastor, Mr. Harper, presiding. There was a very good attendance, the best yet assembled in Horsforth for such a purpose, and Mr. Gordon addressed them on "Popular Aspects of the Liberation Question." Some few scarcely relevant questions followed, and the usual votes.

KIRKSTALL.—Here, in the Independent preaching room, not very far from the famous old abbey, Mr. Gordon again lectured on "Popular Aspects of the Liberation Question." Mr. Andrew, society's agent, who had also attended all the other week's meetings except Brighouse, presided, and expressed his gratification at the capital attendance. Great attention to the lecture; again more irrelevant questioning; cordial votes.

HULL.—On Friday evening a very important public meeting was held at the Sailors' Institute, Hull. Alfred Illingworth, Esq., and Mr. Gordon, attended as the deputation, and there was a good audience. Mr. Wilson, M.P., presided, and, on taking the chair, said that, as a Churchman and a young politician, he was there rather as a learner than as actually committing himself to the Liberationist view. Full local reports of the meeting are not yet to hand.

ATHERSTONE.—Mr. G. Hastings visited this town on Monday, January 11, and lectured on "Reasons for the Separation of Church and State." The lecture was given in response to an invitation from the Atherstone Young Men's Christian Association. Mr. Stratton ably presided, and unanimous votes of thanks were passed to chairman and lecturer.

SHIELDS.—Mr. Gladstone's pamphlet, in relation to the State Church question, was the subject of a lecture delivered at Tyne Dock, on the 13th, by the Rev. J. Martin, of Blyth, the Rev. P. Reid, Independent minister, in the chair. The lecturer was very cordially received, and a general desire expressed that the lecture might be repeated in the course of another week or two.

THE RITUALISTS AND THE ROMAN CATHOLICS.

In the *Times* of Friday the Rev. T. T. Carter reasserts his conviction that there is nothing in his "Treasury of Devotion" which is contrary to the teaching of the Church of England. "Ridley Redivivus" contends that Monsignor Capel might have chosen quotations from Ritualistic writers which would have proved his case still more com-

pletely than those he selected. The compiler of "The English Catholics' Vade Mecum" asserts that in the compilation of that work, he, "of set purpose, deliberately and consciously worded the devotions so as to exclude the distinctively Romish aspects of the doctrines of the invocation of the saints, the Real Presence, and the sacramental confession," and he maintains that any scientific theologian will agree that he has succeeded in doing so. No Roman theologian would accept the work as adequately expressing Roman Catholic belief and practice on these points.

In Saturday's *Times* Monsignor Capel gives some further quotations from Ritualist publications to prove his assertion that the Ritualists are disseminating Roman Catholic doctrines. The first quotation Monsignor Capel makes is from "The Priest to the Altar," which he says he has been informed was edited by Dr. Liddon and another High-Church clergyman; and the passages he quotes, Monsignor Capel says, contain "in our own language our doctrine of the Real Presence." From a book published by a "Father of the Society of St. Joseph," Monsignor Capel quotes a prayer to the Virgin, and "A few plain directions for awakening in the heart a pious devotion to Mary." Among the recommendations is the following—"Keep an image or picture of Mary among your objects of piety, and wear a medal bearing her effigy." Another member of the same society edits a book called "Oratory Worship," which, Monsignor Capel says, "might, with the smallest modification, be used by our own people. I must avow it almost 'took me in.'" He concludes by asking the canon and the Ritualist clergy why they should hide the doctrines and practices to which he has referred if they are legitimate. "I cannot conceive, for instance," he says, "why one of our books, the 'Manuel des Confesseurs,' should be translated under the title of the 'Priest in Absolution,' be widely circulated among Ritualist clergy, become their guide-book in the Confessional, and then, because the matter is discovered, that it should be said Confession in the Church of England is merely counselled, but not exacted."

DR. NEWMAN'S REPLY TO MR. GLADSTONE.

Dr. John Henry Newman's long-expected pamphlet on the Vatican Decrees Controversy has been issued. In giving it the form of a letter to the Duke of Norfolk, he writes, "You consented, with something of the reluctance with which I had felt myself called upon to write, for it was hard to be summoned at my age, early or late, from a peaceful course of life and the duties of one's station to a scene of war." Dr. Newman speaks of himself as belonging to a generation that is fast flitting away, and regards it as compensation for an unpleasant task that in what is likely, he says, "to be my last publication, I am able to associate myself with one in many respects so dear to me, so full of young promise—whose career is before him." Dr. Newman deeply grieves "that Mr. Gladstone has felt it his duty to speak with such extraordinary severity of our religion and of ourselves. I consider he has committed himself to a representation of ecclesiastical documents which will not hold, and to a view of our position in the country which we have neither deserved nor can be patient under. None but the Schola Theologium is competent to determine the force of Papal and Synodal utterances, and the exact interpretation of them is a work of time. But so much may be said of the decrees which have lately been promulgated, and of the faithful who have received them, that Mr. Gladstone's account both of them and of us is neither trustworthy not charitable." With respect to Mr. Gladstone, Dr. Newman remarks:—"I own to a deep feeling that Catholics may in a great measure blame themselves, and no one else, for having alienated from them so religious a mind. There are those among us, as it must be confessed, who have conducted themselves as though no responsibility attached to wild words and overbearing deeds, who have stated truths in the most paradoxical form, and stretched principles till they were close upon snapping, and who at length, having done their best to set the house on fire, leave to others the task of putting out the flare. The English people are sufficiently sensitive of the claims of the Pope without having them, as if in defiance, flourished in their faces."

According to Dr. Newman, the main question which Mr. Gladstone raises he considers to be:—"Can Catholics be trustworthy subjects of the State? has not a foreign power a hold over their consciences? and that it may at any time be used to the serious perplexity and injury of the civil Government under which they live." Replying to the statement of Mr. Gladstone that the Roman Catholic prelacy of Ireland thought fit to procure the rejection of the Irish University Bill of February, 1873, Dr. Newman says that when he last saw the outline of the bill, he could not see how in honour the Irish prelacy could accept it. About 1847, three rescriptions had come from Rome in favour of a distinctively Catholic institution. A National Council had decided in its favour, large offers of the Government had been rejected, great commotions had been caused in the political world, munificent contributions had been made, all on the sole principle that Catholic teaching was to be upheld in the country inviolably. Such being the case, it was an extreme relief when the bishops expressed their dissatisfaction with the bill."

Treating of the Papal Church, Dr. Newman claims for the her all the prerogatives possessed by her under the Roman power, and which he says she "will never, never relinquish." He is far from saying that Popes are never in the wrong, and are never to be resisted, or that their excommunications always avail. "I am not bound," he continues, "to defend the policy of the acts of particular Popes, whether before or after the great revolt from their authority in the sixteenth century." He does not contend that they have at all times understood the English people and the English character, or our position in Europe, or that they never suffered from bad counsellors or misinformation. Allowing this to Mr. Gladstone, he maintains that it does not warrant the passionate invective against the Holy See and Catholics individually which Mr. Gladstone has carried on through sixty-four pages, under the chapter of "Divided Allegiance." Dr. Newman considers it is the duty of the civil power to treat the Holy See as an independent sovereign. If this rule had been observed, the difficulty to Catholics in a country not Catholic would be materially lightened.

Dr. Newman goes on to say that Catholics are not only bound to allegiance to the British Crown, but they have special privileges. As citizens they can meet together, speak, and pass resolutions, can vote for members of Parliament, and sit in Parliament, and can hold office, all which are denied to foreigners sojourning among us. "The authority of the Pope," he continues, "though not absolute, has a supreme call on our obedience. There are cases in which we should obey the Pope and disobey the State. Suppose, for instance, an Act was passed in Parliament bidding Catholics to attend Protestant services every week, and the Pope distinctly told us not to do so, for it was to violate our duty to our faith, I should obey the Pope and not the law. On the other hand, I should side not with the Pope, but with the civil powers in certain (impossible) cases. For instance, I believe members of Parliament or of the Privy Council, take an oath that they would not acknowledge the right of succession of a Prince of Wales if he became a Catholic. I should not consider the Pope could release me from that oath had I bound myself by it. I might exert myself to get the Act repealed which bound me. If I could not, I might retire from Parliament or office, and so rid myself of the engagement I had made; but I should be clear that though the Pope bade all Catholics to stand firm in one phalanx for the Catholic succession, still, while I remained in my office or in my place in Parliament, I could not do as he bade me. When Mr. Gladstone asks Catholics how they can obey the Queen and yet obey the Pope, since it may happen that the commands of the two authorities may clash, I answer that it is my rule both to obey the one and to obey the other; but that there is no rule in this world without exceptions, and if either the Pope or the Queen demanded of me an absolute obedience, he or she would be transgressing the laws of human nature and human society. I give an absolute obedience to neither. Further, if ever this double allegiance pulled me in contrary ways, which in this age of the world I think it never will, then I should decide according to the particular case which is beyond all rule and must be decided on its own merits—I should look to see what theologians could do for me, what the bishops and clergy around me, what my confessor, what friends whom I revered, could do; and if, after all, I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience."

Coming to speak of the Vatican Council, Dr. Newman warmly denies the rumour which was lately current that at one time he was on the point of joining Dr. Döllinger and his party, and only remained in the Roman communion at the earnest solicitation of several members of the Catholic Episcopate. He gives his adhesion to these decrees, and a definition of their meaning.

The part of the pamphlet which will be most eagerly read is, however, that on "Divided Allegiance." Referring to the Catholics who have been writing to the press on the subject of the Vatican Decrees, Dr. Newman states that only one of the statements can be true, and that other statements will be at once withdrawn by their authors, by virtue of their being Catholics, as soon as they learn on good authority that they are erroneous. The Doctor concludes:—"I say there is only one oracle of God—the Holy Catholic Church, and the Pope as her head. To her teaching I have ever desired all my thoughts, all my words, to be conformed. To her judgment I submit. What I have now written, what I have ever written, not only as regards its truth, but as to its prudence, its suitableness, and its expedience, I think I have not pursued any end of my own in anything that I have published; but I know well that in matters not of faith I may have spoken when I ought to have been silent."

Monsignor Capel writes to the *Daily News* with reference to the following passage in an article which appeared in that journal:—"Dr. Newman, we are glad to see, limits very distinctly for himself the authority of Papal intervention. We certainly did not understand Archbishop Manning or Monsignor Capel to adopt such view." Monsignor Capel sends a long extract from his reply to Mr. Gladstone's Expostulation to show "how thoroughly he is one with the distinguished Oratorian."

According to the *Telegraph*, Archbishop Manning is still engaged in preparing a reply to Mr. Gladstone, which will appear shortly.

A South German paper, the *Badische Beobachter*, professes to have "most trustworthy authority" for the statement that Lord Acton has submitted to the dogma of infallibility.

CHURCH AND STATE ON THE CONTINENT.

The judgment of the Ecclesiastical Court, formally deposing Bishop Martin, of Paderborn, from his see, has been handed to the bishop. He, however, has refused to accept it, or to sign the customary acknowledgment, adding a protest against the competency of the court.

A large number of petitions are being circulated for signature in the Catholic provinces of Prussia, with a view to presentation to the Diet, for the purpose of obtaining the revocation of the May Statutes. The Ultramontane party proposes to show this session that these laws are opposed by the whole Catholic population, and the Centre intends, when the petitions are discussed, to seize the opportunity for making bitter and violent attacks on the Government.

The German Parliament, in its sitting of Saturday, continued the debate upon the second reading of the Civil Marriage Bill. Upon Clause 40, according to which marriages are only legal if contracted before a state official, Dr. Fäustle, the Bavarian Minister of Justice, adverted to the distress existing in Bavaria in consequence of the attitude of the Catholic Church respecting mixed marriages. The Minister contradicted the statement of some Bavarian deputies that he had not promised to introduce civil marriage in Bavaria. The clause was passed by 184 against ninety-one votes. Fourteen of the following clauses were then voted.

The Madrid correspondent of the *Times* sends an interesting communication relative to the effects likely to result upon the Church from the accession of Alfonso XII. He says it is no secret that there is a dualism in the Regency Ministry as there is a dualism in the Alfonso Party itself. "True it is for the moment hidden by a compact of truce, but, like all such truces, it cannot last long. The eminent man who eighteen months ago was selected to be the young prince's guide and counsellor, and who, after a fierce resistance on the part of the clerical elements surrounding him in his mother's home, and especially on the part of the ex-King Don Francisco de Asis, obtained powers of attorney to direct and control his education and future movements—I mean Senor Don Antonio Canovas del Castillo—is, to some extent, a tabooed man in the Alfonso Party. The old nobility and aristocracy, who persistently held aloof from recognition of, or support to, the Revolution of 1868, have also disapproved the line of condnct after that Revolution, and especially his taking part in its Parliamentary life. Seeing he could not resist them, he placed himself, as it were, in advance of his party, and accepted many of the principles of the Revolution, in particular those relating to individual rights and civil and religious liberty. With all this he remained true to the Bourbon dynasty; and well do I remember the sensation created in the Cortes a few years ago by his courageous reply to some of the Deputies who had taunted him with belonging to none of the parties of the Revolution, and who challenged him to say what his banner was. Rising majestically in his seat, and looking defiantly to the right and left of the agitated Assembly, he exclaimed, "*Soy Alfonsino expectante!*" The man who could thus beard a Chamber in which revolutionary elements existed in the proportion of ninety to one must be no ordinary man. But now he has got to struggle not against the revolutionary elements, but against the reactionary ones of his own party. If he could have all his own way, the young Prince's Government would be carried on in accordance with the principles most acceptable to modern Europe. The suffrage, it is true, would be restricted; but that Europe would approve. The liberty of the subject would be guaranteed, but not to such an extent as to lapse into licence. The Catholic religion would remain the religion of the State, but perfect freedom of worship would be allowed both to Spaniards and foreigners. The rights of the foreign creditor would be sacredly respected, and not treated after the arbitrary and capricious manner of Senor Camacho. In short, Spain, while returning to its old Monarchy and its old dynasty, would still be able to maintain a respectable appearance in the conclave of the nations. But, unfortunately, the reasonable ideas of Senor Canovas are not the ideas of the whole of the "party" now predominant. Almost to a man—and certainly almost to a woman—the nobility and aristocracy belong to the extreme Catholic fraction, and it is no secret that they are doing their best to win Senor Canovas over to their way of thinking. Failing that, they will seek to overthrow him. If they succeed, good-bye to the religious liberty Spain has enjoyed these six years. Catholic unity will be enforced at the point of the same bayonets that have enforced the Restoration, and the country will return to what it was in the times of Philip II. At present Senor Canovas stands firm, and is personally very confident of overcoming all obstacles to the policy he desires to inaugurate; but everybody knows that three, if not four, members of the Cabinet side with the principle of Church supremacy and Catholic unity. One of these is his Minister of Grace and Justice, Senor Cardenas, under whose signature there appears in the *Gazette* a circular addressed to the archbishops, bishops, and clergy. Of course, it could not be issued without the sanction of Senor Canovas. In this circular Senor Cardenas expressed the belief that "a new era has commenced," in which the "good relations

of the Spaniards with the common Father of the Faithful" should be re-established, which relations had been so unfortunately interrupted by "the injustices and excesses of recent times." All that concerns these relations would be effected "with the council of the wise prelates of the Church," and by "accord with the Holy See." He promises that the Church and its ministers shall receive "all the protection due to them" by a nation so "eminently Catholic as Spain." For this object he solicits the co-operation of the episcopacy, of the high corporations of the State, and of "all good Catholics." He closes by expressing his opinion that the "salutary change" admits of hope of "better days" for the nation and "greater prosperity" for the Church. Publicly it is said the object of the circular is to "attract the mass of the bishops and clergy to the side of the young King, as an arm of hostility to Carlism." It is too soon to observe its effects, but it is rumoured that some of the prelates have sent anything but satisfactory answers, and intimated that they and their clergy will be content with nothing short of the re-establishment of the Concordat and its concomitant Catholic unity. The clerical Ministerial organ, *Le Espana Catolica*, concludes an article on "the true toleration," with these words :—

In order to restore peace effectually to our desolated soil, it is absolutely necessary that nobody shall be able to say with truth that one single limb of the Revolution of September palpitates with life. It is indispensable that it should be recognised as completely dead.

Though the rights of foreigners to profess any religion they please and to celebrate their worship in private are secured by treaty, yet the abolition of the religious liberty clause of the Constitution of 1869 would prevent them celebrating it in public, and would at once close all the churches of the foreign residents of the Peninsula. But the greatest mischief would be inflicted on the native Protestant churches, of which there are many in Madrid, as also in Saragossa, Cadiz, Seville, Barcelona, Santander, San Fernando, San Sebastian, Malaga, Jerez, Valencia, Alicante, Huelva, &c. These, with their Sunday and day schools, are all in peril of being closed, and no little alarm exists in the minds of their supporters, who have had six years' freedom from all molestation. There is, as I said in my last, every probability that the battle of civil and religious liberty is about to be fought over again in Spain. The foreign press can do much to deter the King's councillors from too restrictive a policy, and the foreign Powers can, at this juncture, exercise a moral influence over the Spanish Government which may deter it from outraging the spirit of the age by a return to the old days of priestcraft and superstitution. There is much expectation of immediate recognition, but recognition can hardly be accorded by the leading Powers until they have some guarantee of the nature of the rule now to be imposed on the Spanish people."

The King of Spain appears to be trying to conciliate the clergy. A royal decree has been issued, by which the budget of the Church is increased from 4,500,000 to 41,000,000 pesetas. His Majesty is said, however, to have accompanied his gift by a declaration that he desires firmly to maintain religious liberty such as it exists in the most civilised countries, and, according to information received at Berlin, the Spanish Government has permitted the recognising of the Protestant Chapel at Cadiz.

The *Milan Gazette* says it is reported from the Vatican that categorical instructions have been issued to the priests in reference to confessions to be heard next Easter—at which season all Roman Catholics are bound to confess themselves under pain of excommunication. The confessor will be required, in the first place and above all things, to ask his penitents explicitly whether they believe in the infallibility of the Pope. In case of an affirmative answer the confession will proceed; but, if the reply should be in the negative, the penitent will be at once dismissed with the warning that he has incurred the sentence of excommunication.

The seminary for priests in Fulda was closed on Monday by the authorities. The whole of the bishop's property has been sequestrated by the Landrath, and the head priest, Herr Helfrich Dipperz, has been expelled from Germany.

The Vatican has asked the Prussian bishops to declare whether there are no means to fill up vacant livings in their dioceses consistent with canonical law, yet compatible with the new ecclesiastical statutes of the kingdom. This remarkable step of the Papacy is supposed to have been occasioned by the constantly-increasing number of vacant livings and the constantly-decreasing number of students of Catholic theology,

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The Rev. A. S. Walker, rector of St. Mary-le-Port, Bristol, has been cited in the Archdeacon's Court, by Mr. Strange, a Scripture-reader, for having refused him the sacrament.

The Dowager Lady Kilmaine and Miss Louisa Jenkinson, second daughter of Sir George and Lady Jenkinson, have, it is announced, joined the Church of Rome.

A new order of monks has just been established in Ireland, with the direct sanction of the Pope. They have incorporated themselves under the title of "The Brotherhood of the Presentation." As described by themselves, their object is to visit the sick and teach the poorest classes of children. Already they have established themselves in the vicinity of Cork.

The deputation from the Evangelical Alliance, conveying an address to the Sultan of Turkey, have left London, and are expected to arrive at Constantinople on the 23rd inst. The members of it are—Lord Francis Conyngham, M.P., the Rev. Dr. Blackwood, Major-Gen. Aylmer, Mr. R. N. Fowler, Mr. Samuel Gurney, Mr. Jabez Johnson, and the secretary, the Rev. James Davis.

THE BISHOPS met in conference at Lambeth yesterday, and afterwards held one or two meetings at the Bounty Board Office, Dean's-yard. It seems from his late pastoral that the Bishop of Lincoln favours the eastward position, and concessions as to vestments. The *Record* continues to express alarm. "It is understood (says our contemporary) that the Bishops of Winchester and Rochester, as well as the Bishops of London and Peterborough, are gravitating in the same direction, whilst several of those bishops whose votes might be looked for on the side of Protestantism, are slack of attendance at Lambeth meetings. It is believed that the alarm is more serious in consequence of the reactionary breeze which is alleged has been stirred by some who having generally declined to go along with the Church Association, are now willing, for the sake of peace, to adjure all that looks like 'party,' and coalesce with Moderate High Churchmen. All history, civil and ecclesiastical, especially the history of Luther's German Reformation, and the history of the unfortunate French Church, pronounces against compromises which sacrifice truth and high principle for the sake of expediency."

A NON-RESIDENT CLERGYMAN DEPRIVED.—The Bishop of Exeter, according to the *Western Morning News*, has deprived the Rev. H. S. Wilcocks of the incumbency of St. James, Plymouth, on the ground that he is non-resident in the parish. In most parishes where the clergy are non-resident there is no parsonage-house, and in such case there is no power to insist on residence; but the parish of St. James has a vicarage, which Mr. Wilcocks has let, and received the rent. Two years ago an assent was given to the letting of the vicarage, on the promise that Mr. Wilcocks should obtain a residence in the parish. This he has, up to the present time, omitted to do. A memorial requesting the bishop to reconsider his decision has been forwarded, but his lordship declined to receive it, and his action in this matter has the full approval of the archdeacon and the rural dean.

CHURCH DEFENCE CONFERENCE.—A Church Defence Conference was held at Birmingham on Monday in the Exchange Rooms, the Earl of Dartmouth presiding. The Marquis of Hertford, Lord Lyttelton, the Earl of Shrewsbury, and a number of local clergy and laity, were present. At the first session, Mr. Gilbert Venables, of Birmingham, read a paper upon "Church Defence." Addresses were delivered by Archdeacon Hone and Lord Lyttelton, and a resolution was passed to the effect that the committee formed to organise the present conference be a standing committee for similar purposes for the future. The Earl of Shrewsbury said if the Church were disestablished it would be but a forerunner of revolution, and disestablishment of religion throughout the country. (Applause.) Lord Lyttelton said the question of Church defence was not a question of Whig or Tory. He would not maintain in this country or any other an Established Church unless he had a reason to believe that that Church was rooted in the feelings of a great body of people of the country, and unless he thought it was the Church of the working classes and the people. He believed that the Church of England did fill that position. Speaking of the political side of the question, he said nothing whatever in Liberal principles was in any degree a disadvantage to Church Establishment. He believed that he spoke on behalf of the moderate Liberals of the country when he said they were in favour of the Church of England. (Loud applause.) At the second session Mr. Iles read a paper urging the dissemination of the objects and requirements of the association, and the conference was addressed by the Archdeacon of Stafford, General Martin (from the United States), and Captain Peel. In the evening a third meeting was held, at which resolutions in favour of preserving the union between Church and State, and education on principles antagonistic to the Liberation Society, were passed.

RITUALISTS AND ROMANISTS.—Canon Liddon, in a letter extending over upwards of two columns in the *Times* of Monday, continues his controversy with Monsignor Capel, of whom he says he now hopes to take leave. Dr. Liddon declines to be responsible for "general censorship of devotional works," and says that until he read Monsignor Capel's last letter he had never seen nor heard of some of the books referred to by his opponent. His share in the "Priest to the Altar" was limited to revising some of the proof-sheets and defraying part of the expenses of publication, but he maintains that "the book is an honest piece of Church of England work, and does not teach Transubstantiation." With regard to the use by English Churchmen of hymns composed by Aquinas, Dr. Liddon contends that they have "a right to the language of the Universal Church of Christ," and subject to loyalty to their own formularies, they mean to use it. Indeed, he adds, "we have been taught to do so at and ever since the Reformation. The Reformers themselves gave us the first most conspicuous lesson. They might have composed a new Prayer-book, as we may say, out of their own heads. As a matter of fact, two-thirds of their work is translated from the unreformed liturgy; and our collects are in the main just what they were in the days of the Plantagenets." The Canon then enters into a long argument to show that "the Real Presence is one thing, while Transubstantiation is another," and that language which implies the latter does not necessarily teach anything beyond the former; and gives, in support of his argument, a long extract from a charge delivered by Bishop Thirlwall in 1866. In conclusion, Dr. Liddon assures Monsignor Capel that, so far as he knows, he believes no religious doctrines, and indulges in no religious practices, which he has any motive for "hiding"; and he will be happy to be examined on the subject by Monsignor Capel, or any one else who may care to do so. "As for the 'Ritualists' (he adds), I still cannot make out why it is that if they are really, although unintentionally, doing the work of the Church of Rome, her most prominent champion in this country should be so anxious to draw attention to them. Would he not, upon the whole, serve her better by letting them alone?"

Religious and Denominational News.

MESSRS. MOODY AND SANKEY AT SHEFFIELD.

The services of Messrs. Moody and Sankey were brought to a close in Sheffield on Friday. There were four services in the Albert Hall during the day, and each of these was densely crowded. A special correspondent of the *Leeds Mercury* describes them. At the nine o'clock meeting Mr. Moody took "Daniel" for the subject of his discourse. The writer says :—

His habit of speaking, the subjects which he treats, and the general methods which he employs to carry out his purposes of practical religion, cannot be judged of by any one of his services. All who take a sincere interest in unusual religious phenomena, or have any hopes or opinions about life after death, should hear Messrs. Moody and Sankey several times, and then judge for themselves. At twelve o'clock the hall was again well filled, and it was a pleasant sight to behold that vast array of faces, all of them interested, and many of them lighted up with an intelligent devotion. The general expression of the audience was marked by the absence of the animal and grovelling, and rather intellectual than intensely emotional; and as we studied the air and bearing of the vast assembly the conviction grew more and more that the work was chiefly among the members of existing religious congregations. The unwashed were not present, and ruffianism found no place in Albert Hall. But it is a good thing to break through the formalities of ecclesiastical Christianity, and to infuse new earnestness into the ordinarily dull channels of church usages. His address was earnest, kindly, and unassuming, but at the same time it exhibited a practical acquaintance with the Scriptures. One doctrine he laid down which cannot rest where it is. He contended that there was a special baptism of the Holy Spirit for special usefulness. If these things are really so, where lies the blame of barren churches and empty sanctuaries?

It is impossible to do justice to the religious phenomena of these services without making mention of Mr. Sankey's singing. It forms a very important—in fact, a leading part in Mr. Moody's services. The hymns sung by Mr. Sankey are now scattered through the country, and are sung in most Sunday-schools. But to be heard to advantage they must be heard as sung by Mr. Sankey in the circumstances of the special services. The hymns and tunes seem made for these evangelistic services, and they suit them better than any other forms of religious worship. Mr. Sankey's singing gives no evidence of high artistic culture. In fact, he is not an artist in the opera sense of the term; but he has a voice of considerable power and expression, and there is taste enough in its management to make it not unacceptable to skilled musicians. Some of his tones are rich and piercing, and with these he does great execution. The audience seems very much under the command of Mr. Sankey so far as the singing is concerned, and Costa himself would have difficulty in managing a popular chorus better. But the people like the hymns when they are led in them by Mr. Sankey, and although destitute of the high merits of literary composition, they accord well in spirit with the strain and tone of Mr. Moody's addresses.

At three o'clock the Albert Hall was again crowded. Mr. Moody spoke with great earnestness on heaven, and gave evidence of an ability which would have won him fame if he had sought only the praise of men. But he forces one to feel that he would rather be good than great; and for him usefulness has more attractions than personal fame. He is in private as in public—without pretence, without sanctimoniousness, and without cant.

Messrs. Moody and Sankey opened their mission on the last day of the old year, and holding their first service in the Cutlers' Hall; their second service being a watch-night in the Albert Hall. The midnight service was crowded to excess, and hundreds were unable to gain admission. They have conducted on the average, and with growing interest, three services daily. Last Sunday some 10,000 people were assembled in the old churchyard; Mr. Moody preached, and was distinctly heard by the whole multitude. People have attended these services from the most distant parts of the country, and from Ireland and Scotland. It is too soon to judge of the lasting results to religion in Sheffield, but some idea may be formed from the fact that some 400 people have been conversed with by ministers and laymen in the inquiry rooms. On Sunday last 2,000 people, who professedly go to no place of worship, were admitted by ticket; and on Monday the church was thrown open for prayer with those who were penitents. In a letter to a Liverpool gentleman, which appears in the *Sheffield and Rotherham Independent*, the vicar of Sheffield, the Rev. Rowley Hill, says :—"I hear there has been a question at Liverpool as to the propriety of raising a large building, at a cost of some 3,000*l.*, for Messrs. Moody and Sankey. I write, therefore, to say that I only wish we had done so here in Sheffield. The interest in the Gospel is so great, and with every arrangement and contrivance we do not reach the masses as we should like. I have been asked to write and mention this to you, and I am glad, at the same time, to

bear testimony to the work of these evangelists. God the Holy Ghost is working with them, and I trust that nothing may hinder you in Liverpool from having a rich blessing."

The farewell service was to commence at eight o'clock, but the hall was nearly full before seven. On entering, at about ten minutes past seven, we found the people singing one of the many American hymns which have lately become so popular among the masses of religious people. The gas was only half turned on, and the hall presented a sombre appearance. The balconies were filled with long dark lines of human beings, made distinctive by white faces; but in the highest gallery there was little to be seen but a dense black mass. Presently the light was turned full on, and the vast hall looked full of animation. The service was intended only for young converts, but these were by no means sufficient to pack the hall, as it was packed to the very roof. Mr. Moody's farewell address was in his best manner. It showed considerable ability and strong common sense, and was delivered without one superfluous word. He spoke with great fervour and feeling to the young converts about God being able to keep them to the end. At the close of the address Mr. Sankey sang what seemed to be a new hymn. It was a tender farewell to the young converts.

It is stated that the services of Messrs. Moody and Sankey at Sheffield have resulted in the conversion of 604 persons, according to the tickets sent in by those professing to be converted; and of this number there are two Quakers, one Roman Catholic, and two Plymouth Brethren, one Presbyterian, and eighty unassociated with any Church. A conference of clergy and ministers was held on Saturday morning, when it was decided to build a memorial hall in which to hold prayer-meetings and special religious services in continuation of the revival work.

Messrs. Moody and Sankey opened a fortnight's mission at Birmingham on Sunday. The morning meeting for Christian workers was attended by about 3,000 persons. In the afternoon the Town Hall could not contain the applicants for admission. At an hour before the time of meeting the hall was filled, and thousands of persons were unable to obtain admission. The enthusiasm was very great.

PRESENTATION
TO THE REV. W. ROBERTS, B.A., OF NOTTING HILL.

Last Friday was a grand day for Horbury Chapel, Notting Hill Gate—its esteemed minister and all connected therewith. It was the twenty-fifth anniversary of Mr. Roberts' settlement, and the church and pastor and people met to celebrate their silver wedding under exceptionally happy circumstances. Not only was there a good tea in the schoolrooms, which had been really marvellously decorated for the occasion—not only was the attendance in the chapel at the after meeting very large—but further there was a presentation to the pastor of upwards of 1,400*l.* and a handsome gold watch. Truly, as Mr. Hebditch observed in his speech at a later period of the evening, ministers did not serve God for nought, and all felt, and many said, that the reward, rich as it was, had been faithfully earned by a quarter of a century's faithfully and affectionate ministerial work.

At the evening meeting, Dr. Stoughton presided, supported by a strong muster of ministerial brethren from all parts of the metropolis. The Rev. John Sugden having given out the first hymn, and the Rev. Clement Dukes having engaged in prayer, Dr. Stoughton referred to the fact that he occupied his position there as a neighbour, and to the circumstances in which the chapel had originated. One gentleman, the late Mr. Walker, had promised them a thousand pounds—a site was selected—and in 1848 the foundation stone was laid, Sir Culling Eardley Smith taking the principal part in the ceremony. At the opening of the new chapel the Rev. Dr. Harris preached one of his elaborate sermons. Then came the choice of a pastor—one or two come, but they did not take, and then Mr. Roberts. He looked at them and the people at him, and he was chosen and ordained. He (Dr. Stoughton) was asked to give the charge, but he declined, and it was given by the Rev. James Stratten, who in referring to the youthful appearance of the new minister, said that he could say as Jeremy Taylor did on a certain occasion, that was a defect which would pass away. Mr. Roberts had an advantage that he (the Doctor) had not had. He was the spiritual founder of the church. There were few who could say that, most of them followed other ministers. Mr. Roberts had been with them from the first, and they had learned to feel that he was firm and yet kind—that he knew how to treat men and women and to do the right thing. The people had reason to be thankful to God for such a minister. It was one of God's precious gifts. It was their place to indulge in a spirit of gratitude and hope. Mr. Roberts was still, comparatively speaking, a young man. They might hope for him many years of usefulness. The church might be stronger, and better, and more prosperous still. The Doctor concluded by reading an extract from Dr. Livingstone's journal, in which that eminent man consecrated himself anew to his work, and hoped for them a similar spirit of consecration to Christ as the Lord, their life, their all. The next speaker was the Rev. Joshua Harrison, who said he was thankful to be present on such an interesting occasion. It was a family gathering, and he was there as a confidential friend. He was there at the laying the foundation-stone, and as it was an outgrowth from Dr. Stoughton's church, it was a great joy to the Doctor, as he was about to retire from pastoral work, to be there and to see that the work goes on. He had also special reasons of his own for being there. Mr. Walker, to whom reference had been made, had married the daughter of one of his (Mr. Harrison's) father's deacons. Woburn, where his father lived, was but a few miles from Wickham, to which a young man had come to preach whose name was William Roberts. Woburn was a remarkable village in many ways. The Rev. Mark Wilks used to say that there the people loved one another, and no doubt it was to his residence in that neighbourhood Mr. Roberts had acquired some of the qualities which made his ministry successful, but, after all he would confess, "It is by the grace of God I am what I am." When they looked back over a period of twenty-five years, and considered all its troubles and difficulties, they could not be too thankful. His hope was that the same blessings which had attended them hitherto would be continued to the end. The Rev. Mr. Lewis said he was there with pleasure. It was an extraordinary fact that in Kensington there were four ministers who had been labouring between them 112 years. All that time there had been no discord between them. He had never heard an unkind work from Mr. Roberts, and there was no man for whom he had more respect. He referred to their being there to show their love for Mr. Roberts and his wife—and he would remind them the position occupied by a minister's wife was a very important one. He expressed his hope for their continued prosperity—the neighbourhood was a growing one—they could none of them pray too much, or trust too much, or labour too much. The Rev. Mr. Nicholson, the next speaker, said he was not an entire stranger, as he had preached in the place once. He had known Mr. Roberts longer than the people, as they were at college together, and a more hard-working student, or a kinder one, or one with more backbone he never knew. After the presentation had been made by Mr. Cullingford, the senior deacon, and which Dr. Stoughton called the climax of the meeting or, humorously, the efflorescence of the voluntary principle, the Rev. Mr. Roberts, in reply, said his first feeling was one of thankfulness. He was also astonished by their liberality. He was now a richer man than he ever was before or than he had ever hoped to be. His friends had been engaged in a conspiracy, and it was one which had been well kept. He only heard of it on Sunday for the first time, and on Tuesday he learned a little more, but only in the vaguest way—and now he thanked them for the thing done, and for the beautiful way in which it had been done, and he hoped the result would be to unite them more in a fellowship of public work. Their gift increased his desires and responsibilities. In the generous and spirited way in which they had acted they had shown the fruit of the voluntary principle—which abounded where the ministry and church were strong and truthful. At any rate such was his experience. He referred to the tie between their church and Dr. Stoughton's. There was plenty of room for such colonisation in London. He had come here in January, 1850, because he felt he had a call from God to do so. The state of the neighbourhood was very different. He had endeavoured to go on steadily, 2,600*l.* of debt had been paid off, schools had been erected, the place had been fitted with galleries, and they had not been unmindful of the claims of the young. Owing to removals there had been changes in the diaconate, but they had always worked harmoniously. A clergyman had asked him if he did not fear his people; he said, "No: we preach not as pleasing men, but God." He could not be anywhere unless he felt that he could speak the truth. He could not have worked so well from home had he not had a dear wife at home. He longed to receive families in their wholeness into the Church. He bore his emphatic testimony to the fullness of God's Word and the efficacy of the Divine redemption. In conclusion, he prayed that their fellowship might be more fruitful in good works. He preferred a long pastorate to a short one. As, amongst other things, it better secured Christian fellowship. Other speakers were the Rev. Samuel Hebditch, an old fellow-student; Mr. Freeman, one of Dr. Stoughton's deacons; and the Rev. Mr. Macgregor, who spoke of the esteem cherished for Mr. Roberts by the neighbouring ministers: Mr. J. A. Baynes, an old deacon; and the Rev. Mr. Nunn. It appears the testimonial had been raised by old friends who had moved away, as well as by the present Church and congregation.

Mr. J. P. Perkins, of Rotherham College, has accepted a unanimous invitation from the church and congregation assembled in Green Chapel, Ossett, to become their pastor, and proposes to commence his labours on Sunday, April 4.

The Rev. G. Colborne, Ph.D., M.A., having accepted the unanimous invitation to the pastorate of Hatherlow Chapel, near Stockport, commenced his labours there Lord's Day, Jan. 10.

Mr. George Alway, of the Pastor's College, London, has accepted the cordial and unanimous invitation of the Baptist Church meeting at Zion Chapel, Pontypool, to become their pastor, and will commence his stated ministry on Sunday, 31st inst.

BOURTON-ON-THE-WATER.—The Rev. Horatio Gillmore, of Faringdon, has accepted a cordial invitation from the Baptist Church, Bourton-on-the-Water, and entered upon his pastoral duties on the 10th instant. The above church and congregation contemplate the erection of a new chapel. The building in which they at present worship was put up in the year 1765, but the Baptist church has existed in this place from the time of Oliver Cromwell. An eligible site has been purchased in the village, and it is estimated that the expense of erecting a new chapel, including vestry, schoolroom, &c., will amount to about 1,700*l.* The friends in connection with this venerated place of worship have already promised nearly 1,100*l.*

THE LATE REV. EDWARD MANNERING.—The mortal remains of the late Mr. Mannering were interred in Abney-park Cemetery on Wednesday, the *cortege* starting from his residence at Haverstock-hill. Amongst those who followed in the mourning carriages were:—Messrs. E. H. Mannering and W. Mannering (sons of the deceased), D. Mannering (only brother), and T. D. Hill (nephew); Messrs. D. Mannering, jun., and E. Mannering (nephews), G. W. Knox, and A. Allott; Revs. Dr. Stoughton, J. Viney, C. Dukes, J. C. Gallaway, J. Spong and W. Tyler (members of Mr. Mannering's church before entering the ministry), Dr. Young, H. Arnold, Revs. T. Sissons, J. Jones, Johnson Barker, and R. H. Smith. The three following carriages contained the office-bearers of Bishopsgate Chapel. Amongst those who joined at Stoke Newington were ministers and gentlemen representing the London Missionary, Home, Appreticeship, Religious Tract, Church Building, Irish Evangelical, and other societies, besides a number of personal friends. Abney-park Chapel was crowded, every available seat being occupied, the whole congregation being more or less clad in mourning. After prayer had been offered by the Rev. J. Viney, and a suitable hymn had been sung, the Rev. J. C. Harrison delivered a very touching address, in the course of which he dwelt at some length on the character and career of the late Mr. Mannering—a servant of Christ who had fully, faithfully served his generation, who lived in the respect of all the churches and in the affection of all his brethren. The deceased maintained his high position as a minister in London for over fifty years, during which he showed much pith and power, a sweet serenity of spirit and temperament. His gentleness arose from intense clearness of perception, assured belief in truth, immoveable trust in God, and his preaching was just the outpouring of his inner life. Those whom he has left behind will rejoice in the recollection of his most beautiful life and his honoured ministry. The impressive service was brought to a close by the singing of another hymn, and a prayer offered by the Rev. J. C. Gallaway. At the grave, to which the procession moved, there were some five hundred persons, and there was a brief service, conducted by the Rev. C. Dukes. As announced, the Rev. Dr. Stoughton preached a funeral sermon on Sunday evening in Bishopsgate Chapel, before a crowded congregation.

HENDON.—On Tuesday evening last, the 12th inst., there was a tea and social meeting of the church and congregation connected with the Baptist chapel in this place. The tea was excellent, and the room, which had been beautifully decorated under the superintendance of Mr. Parkhouse, was well filled. The Rev. J. O. Fellows, of John-street Chapel, Edgware-road, took the chair, and addresses were given by Messrs. Fayers, Rogers, Dureen, and Wright, of Regent's Park College, and Messrs. Smart and Savage, of Hendon. In every respect the meeting was most successful.

NORTHAMPTON.—On Friday last services were held in connection with the settlement of the Rev. R. S. Holmes, late of Cheshunt College, as minister of Victoria-road Congregational Church. The church was crowded, and the whole of the services were of a deeply interesting character. Many of the ministers of the town and neighbourhood were present. The Rev. T. Arnold, of Doddridge Chapel, read the Scriptures and offered prayers, after which the Rev. W. Braden, of Weigh House, London, delivered a pithy and powerful address on "The Principles of Congregationalism," which was listened to with deep interest. Referring to the statute-book, he showed that, if what it contained were true, the only church in this country was the *Established Church*, and if so, then the whole population of Wales and half that of England had no true church at all. After sketching briefly the history of the primitive churches of apostolic times, he passed on to notice the principles and practice of the Congregational body in the formation and internal government of their churches, incidentally alluding to the anomaly of a so-called national church, which could never become a reality until every individual in the nation had become a Christian. He next spoke of the purpose for which a church exists, the work it has to do, its internal organisation and external relationship. The usual questions were asked by Professor Evans, of Cheshunt College. The replies given by Mr. Holmes were marked by much clearness of thought and earnestness of purpose. The Rev. E. T. Prust offered the dedicatory prayer with great depth of feeling. The charge was given by the Rev. G. D. Macgregor, of Paddington Chapel, London, who spoke from the words—"It is required in stewards that a man be found faithful." After the morning service there was a public luncheon, at which the mayor (W. Adkins, Esq.) presided. He afterwards spoke of the happy and auspicious circumstances under which the new church had been formed, and of the promising sphere of labour which Mr. Holmes had entered. The other speakers were the Revs. T. Arnold, E. T. Prust, R. S. Holmes, W. Goode-ridge (Wesleyan), Professor Evans, Mr. Alderman

Vernon, Messrs. Marriott and Platt. In the evening an address to the church and congregation was delivered by the Rev. J. Baldwin Brown, B.A., of London, in College-street (Baptist) Chapel, lent for the occasion because of its larger size. The address was argumentative in its character, and forcible in its application. On Sunday sermons were preached to the church and congregation by the Rev. T. Arnold and Professor Evans.

Correspondence.

PRESENT DUTY.

To the Editor of the Nonconformist.

SIR,—The reconstruction of the Liberal party, now that a leader in the House of Commons must be chosen, is of great moment to the country at large. A hasty step now, a choice based on mere expediency, is almost certain to be very mischievous both to political parties and to the welfare of the country generally. A firm adherence to principle, by those who care most for justice and true progress, is imperatively called for at this juncture. Men and parties ought not to be taken into consideration until principles and rights which have been flouted and trampled upon are respected and conceded. By the course of events the friends of religiou e nality have thrown upon them a responsibility which they cannot too highly estimate. Upon them depends almost solely the task of determining what England's near future shall be. As a section of the great Liberal party, they cannot expect to carry at once any measure specially embodying their principles; the country is not ripe for such a measure, nor have they, as a party, any well-digested plan to submit to the country. Therefore, any insistance of a formal recognition or adoption of their distinctive principles in the arrangements which must take place in the appointment of a leader in the House of Commons would be both inopportune and very unwise. The present position of the Liberal party has been brought about in spite of the efforts and remonstrances of the friends of religious equality, and they are so far free from responsibility in the matter. Their course has been consistently a waiting one; they cannot be charged with undue haste in pushing forward Government action in favour of their views, or of exacting pledges from the gentlemen and Governments claiming their votes. But they would not be worthy the name of men, they would not deserve to be called a party with consideration if they tamely submitted to, or condoned, a breach of the practices and traditions of the party to which they belong, in which both they and their principles were treated with scorn, contempt, and obloquy. This was done in 1869, and the deed then perpetrated has remained unatoned for and unrepented of. As a consequence the Liberal party is not the same as it was before that time, and the friends of religious equality cannot, while it remains as it is, identify themselves with it as a party. They have been wounded and betrayed in the house of their friends, and until repentance and reparation is made, fidelity to principle must cause them to stand aloof. The true course under present circumstances appears to be that of abstaining from any action whatever—to assume not the slightest obligation or responsibility in any action which may be taken by the Liberal party in choosing either a Premier or a leader in the House of Commons until reparation has been made. There should be a clear and firm refusal to *accept* any leader whatever until the gross injustice done in 1869 be removed. There need be no guarantees taken for the future beyond a pledge that there shall be no attempt to strengthen or enlarge the powers of clerical domination.

Yours, &c.,
A LIBERAL.

Bradford.

MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist.

SIR,—The Executive Committee of Milton Mount College have had brought under their notice a letter which appeared in your columns on the 6th of January, 1875, signed "Thomas Simpson." The executive have carefully considered the point raised in Mr. Simpson's letter, and feel that they must strongly dissent from his view.

Clause II. in the trust-deed is as follows:—

The object of the school shall be to provide, or aid in providing, in manner hereinafter specified, for the daughters of Congregational Independent ministers who are members of county unions, and of Congregational Independent ministers in London, whose names appear for the current year in the Congregational Year-book or other recognised organ of the Congregational Union for the time being, a course of education combined with general religious and moral instruction and discipline.

This plainly means that the college is designed for the daughters of all Congregational ministers without any exception.

A minimum payment of 15*l.* has been fixed, but it has been very properly left to those who have the ability to increase this amount if they desire, and from the first a higher fee has been paid by some of the pupils.

The second annual report presented in July, 1873, and approved by the governor, contained the following sentences:—

An arrangement which left the amount optional with those ministers who desired to pay the whole or any part of the cost of education above the 15*l.* (which was the minimum) had worked most satisfactorily, a very honourable readiness to pay to the extent of ability has been manifested.

Admission is now made absolutely in order of application whatever may be the amount of fee paid.

There are 126 pupils on the school-roll, and although there is a deficient income of nearly 1000*l.* a year, the executive have by resolution determined always to have eighty pupils paying 15*l.* a year. At present the number paying this sum is eighty-four.

The executive feel that the letter of Mrs. Crossley is therefore strictly accurate: they are deeply thankful to this lady for all the interest she has taken in the work, and for the exertions she has already made on behalf of the college. Individually they are doing all they can to make the bazaar to be held at Leeds in the month of June a success, and are glad to find the friends of the college throughout the country responding to the appeal for help.

I am, yours faithfully,
T. SCRUTTON,
January 18, 1875. Treasurer.

THE GERMAN CIVIL MARRIAGE BILL.

(From our German Correspondent.)

The first reading of the Civil Marriage, Bill which took place on Tuesday last, and the progress of the bill in committee, which commenced on Thursday, have been such as to give every reason to hope for a speedy passage of the measure through the House. Its provisions go beyond those proposed last year, and enact not only the keeping of the registers by laymen, and the performance of the marriage ceremony by a State official and as a civil act, but it also gives one uniform law for the Empire. This is very necessary, as there has been up to the present a diversity of usage, most confusing, although by no means so bewildering as the chaos which reigns undisturded in nearly all the regions of British law. Looking back to the seven months' war declared by France on July 19, 1870, and closed on the 2nd of the following March, and singling out January 18, just four years this Monday, on which the German Empire was founded, we must be struck with the vast amount of well defined and solid legislation which has been effected since then. On that day King William announced at his head-quarters at Versailles that, at the urgent request of the German princes, headed by Bavaria, and of the free cities, and with the consent of the land deputies, he assumed the dignity of hereditary German Emperor, to be at all times the defender of the German Empire, a protector of the peace, prosperity, freedom, and morality of the nation. The Emperor opened in person the sittings of the first Imperial triennial Parliament of 382 members on March 21, and the work of law-making has since then been as rapid and thorough as that of war done by Moltke, when in those six or seven months he won 17 battles, 156 fights, and took 26 fortified places. This Civil Marriage Law is, without question, the most daring, but none the less needful and salutary, of all the social and politico-religious measures already attempted by the Empire, and nothing but Bismarck's practice of taking the bull by the horns could have promised it such a (all things considered) swift course.

It will be remembered that Jörg made a fierce attack upon Bismarck last month, against which the Chancellor let loose the whole force of his lion spirit. But at the same time the decision ripened in his mind to adopt the most effective method to limit Ultramontane authority over the people; and the sitting was hardly over when the news flew that the civil marriage measure, so long talked of, would be prepared in the Christmas holidays and brought in soon after the re-meeting of Parliament The Ultramontanes feel that this will damage them more than twenty May Laws. But they may comfort themselves with the reflection that they have driven the Legislature to do what it could neither be moved to by twenty-five years' agitation, nor the general conviction that civil marriage already introduced years ago into Rhenish Bavaria, Frankfort, Baden, &c., would be good for all Germany. Indeed, the refusal of Jesuit-minded priests to marry parties who did not believe fully in the Infallibility doctrine was also unavailing. Whilst the 400 members or so of the Parliament are speedy enough in their movements, as was seen by the way in which they brought the first reading, which is always a general debate, to a close, the fifty-eight members of the Federal Council believe nearly as much as your House of Lords in the saying, "The more haste the less speed," and all hope of their granting civil marriage as a Liberal measure amounted to but little. But when the spectre of Ultramontane daring stared them so in the face, their unity in race with England became at once apparent, and Lord Russell could hardly have brought in his Ecclesiastical Titles Bill more with a will than was this German measure not only conceived, but brought forth. And in addition it is so thorough, going down into the root of the matter.

The clergy cannot, as above stated, be registrars. To perform a church ceremony before the civil act has taken place, is not only positively forbidden, but by penalty and not with the perhaps excusable generality of the Prussian measures which it supersedes. All economical distinctions, rights, and prohibitions are as such swept away. Marriage is looked upon as a civil act, and as only that. The separation too is thorough, and no longer in any case a mere *separatio quod thorum et mensam*, but a real undoing of the marriage bond. Bavaria ought to be glad of this measure, and Austria will likely soon imitate it. On the third reading there will no doubt be a multitude of amendments and alterations proposed by the Ultramontanes. Some of the Liberal party intend also seeking alterations in the oppesite direction, and desire to lessen the restrictions to marriage imposed by relationships, &c., which are in all conscience already loose enough. They will make a great mistake if they persist in this, and they will only prove the truth of Bismarck's complaints that all his designs are spoiled by the architectural improvements made in them when lying on the table of the house. Herr von Fäustle, the Bavarian Minister of Justice, may expect some rough handling from the Bavarian Ultramontanes, when the Landtag meets shortly at Munich. The way in which he showed that neither Bavaria's reserved rights, nor the provisions of the Concordat, were transgressed by the new law must have been anything but pleasant for Jörg and Co. There is, however, one alteration which the Liberals would do well to secure, and that is in paragraph seventy-nine, which says that the church obligations in respect of baptism and marriages are not touched by the law. Now it is clear that this might be used in two ways, whilst it is only intended to guard against a report which the enemies of the measure have circulated, to the effect that the measure *forbids* baptisms and church marriage, which, although quite false, has caused much uneasiness in East Prussia. No doubt the wording will be altered in the four days' third reading, and so as to give if possible no loophole for Jesuit hair-splitting and evasion of the law.

This is all the more necessary now that the old moderate prelates are passing away from the Church of Rome. Saxony has just met with a loss of this kind in the death of the Apostolical Vicar Forwerk, which took place at Dresden on Friday week last (January 8th). He was of a wonderfully peaceful and peacemaking disposition, and the King of Saxony will have the greatest difficulty in the present state of the Church struggle to get his place filled with an ecclesiastic at once so loyal to his sovereign, and such as will be accepted by the Curia; especially when the more thoughtful Catholics do not hesitate to use language like that which John Henry Newman is reported to have lately written in answer to Mr. Gladstone. Bavaria has met with a still greater loss in the death of one of her two Archbishops, Deinlein of Bamberg, who owed his exaltation almost entirely to his peaceful disposition, and had in Bavaria much the same character as the Wurtemberg bishop, Hefele, of Rottenburg.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD.—The debate on school fees was resumed at Wednesday's meeting of the board. The original motion of Mr. Peek was that the fees should be regulated according to the conditions of the neighbourhood and the circumstances of the parents of the children attending the schools. The amendment to this proposition, moved by Dr. Irons, affirmed the desirability of making all board schools free; while a rider from Canon Gregory was to the effect that in all circumstances it should be recognised as a primary duty of the school board to secure school provision for the poorest children in every neighbourhood where there was an insufficient supply of such provision. After a long discussion the board divided—For Mr. Peek's motion, 23; against it, 7; majority, 16. The debate was eventually adjourned. Before the subject came on the correspondence relating to Mr. Morley's absence from the board was considered, and a resolution was unanimously passed approving the cause of his non-attendance. A financial statement showed an expenditure for the half-year ending September 29, 1874, of 395,725*l.* against 321,065*l.* in the corresponding half-year of 1873. The total liabilities of the board at the above date amounted to 1,285,453*l.*—On Friday night Sir Charles Reed opened a new school at Lewisham, making the eighty-third school erected by the London School Board. The building will accommodate 525 children in three departments—namely, 235 boys, 108 girls, and 182 infants.

LIVERPOOL.—At a conference of the members of the school board and the managers of the various public elementary schools in Liverpool, on Friday, a resolution was passed affirming the desirability of combination for the purpose of checking the capricious migration of children from one school to another, by refusing in ordinary cases to admit children offering themselves from other schools during their school year. It was also resolved to

adopt a uniform time for closing the school doors, to the exclusion of late-comers, and a uniform system of holidays.

CARDIFF SCHOOL BOARD CONTEST.—The most important school board contest which has yet occurred in South Wales was determined in Cardiff on Friday. The board is to be composed of eleven members, and the candidates numbered thirteen. Five of these came forward as Churchmen, six as unsectarians, and two as Roman Catholics. There is a large Irish element in the population of Cardiff, and the Catholics succeeded in returning both their candidates, the one at the head and the other at the bottom of the poll. The unsectarian six were also elected. As they form a majority of the entire board, the line of policy pursued will probably resemble in a large measure that adopted at Birmingham. The Church party returned only three candidates, but the total number of votes recorded in favour of the denominationalists, including the Roman Catholics, largely exceeded the number polled for the party now in predominance. The poll was declared at a late hour on Saturday evening in presence of a very large crowd, but no disturbance ensued. The numbers were:—The Rev. Father Hayde (Catholic), 3,676; J. Cory (Nonconformist), 3,283; G. Fisher (Churchman), 3,245; J. Batchelor (Nonconformist), 3,219; the Rev. D. Howell (Churchman), 3,176; P. Price (Unsectarian), 3,016; T. Rees (Nonconformist), 2,992; the Rev. J. Waite (Nonconformist), 2,960; L. Williams (Nonconformist), 2,897; Alderman Evans (Churchman), 2,665; L. Boulanger (Catholic), 2,604; Alderman Alexander (Churchman), 2,591; Alderman David (Churchman), 2,504.

THE AGRICULTURAL CHILDREN ACT, which was an Act to obstruct education by offering an excuse for keeping out the school board system, takes no notice of the absolute ignorance of a boy eleven years of age if he attended school one hundred and fifty times in the preceding year.—*School Board Chronicle.*

THE SHEFFIELD SCHOOL BOARD on Thursday settled the manner in which religious education shall be imparted. The question came before the board about a year ago, and it was then decided to allow religious teaching in the board schools. The superintendent was instructed to make a selection of religious subjects to be submitted to the board before being introduced. On Thursday the superintendent reported that he purposed to restrict the attention of the children to mainly historical narratives, as being those upon which there are fewest theological differences. The board unanimously approved the selection.

THE BISHOP OF MANCHESTER, in distributing the prizes awarded by the Liverpool Council on Education on Saturday, said the present system, whether regarded from a religious or secular point of view, was unsatisfactory. The schools turned out neither intelligent Christians nor intelligent citizens. Rather than maintain one single Church school as a denominational school, he would hand it over to the school board. People should not despair of religion even though school boards did get possession of all the schools. Clergymen should spend less time in writing to the newspapers and devote themselves more actively to promoting education.

THE IRISH EDUCATION QUESTION.—An important meeting of the Council of the National Education League for Ireland was held on Thursday in Belfast, to consider the present aspect of the Irish education question. Whilst the Government have disavowed the proposal to establish denominational training-schools, still it was stated that they may not be indisposed to grant support to denominational boarding-houses for the use of teachers during training. Believing that such a step would be fatal to the interests of united education, the council are taking means to make strong representations to the Government on the dangers involved in this and other recent proposals of the Commissioners of National Education in Ireland.

THE LATE MR. E. A. BRIGGS, OF DAVENTRY.—Large numbers of our readers in the Midland Counties, and indeed all connected with the Liberation movement, will hear with deep regret of the sudden death of Mr. E. Ashworth Briggs, of Daventry, which took place at his house early yesterday morning. We have no detailed particulars to hand, but cannot help, at the earliest opportunity, expressing our deep personal grief for the loss of a man, who, from early life has been one of the most vigorous, consistent, and self-denying supporter of this journal, of the principles which it has advocated. Mr. Briggs was a member of the Executive Committee of the Society, and constant attendant at its sittings. In his own locality his services in the cause of natural principle and religious equality were unceasing and invaluable.

THE "SHAKERS" IN THE NEW FOREST.—Mr. Auberon Herbert has notified to the Shakers that they can occupy his barn for four more weeks from Wednesday next, and after that they must leave. They are determined not to quit the neighbourhood, and will again turn out into the lane. One of the Shakers, who brought 300*l.* and two horses into the community, travels the country sharpening saws, and endeavours to prove to anyone who will listen that Mrs. Girling is the woman alluded to in Revelation. The sheriff has offered compensation for damage caused to their property by excessive distraint. The amount is under consideration. There is sickness among the community.

OPENING OF THE CONGREGATIONAL MEMORIAL HALL.

On Tuesday a great meeting was held at the new hall in Farringdon-street for the purpose of holding a dedication service, under the presidency of John Remington Mills, Esq. The hall was nearly filled, and on the platform were Messrs. J. Spicer, Sir Chas. Reed; Messrs. Grimwade, W. Spicer, Edward Baines, Dr. Davis, of the Tract Society; Mr. Wright, of Kensington; Drs. Stoughton, Parker, Allon, Mullens, and the Revs. Vale Mummery, J. C. Harrison, A. Hannay, W. Braden, J. G. Rogers, R. Ashton, and many more. Dr. Allon having given out a hymn, and Dr. Stoughton having offered up a dedicatory prayer.

The CHAIRMAN spoke of the pleasure he had in being present on the occasion. It was in 1862 the work had been begun, and they had been engaged on it ever since, but the time had been made the most of, for few people knew the real difficulties of the case. It was very hard to get freehold ground in the City, held as it was by the Corporation and the livery companies. They had acquired the present site within the last three years, and had been actively pursuing the object they had in view. He congratulated them on the fact that no accident had occurred while the building had been in progress. The situation was very central. The committee had worked harmoniously, and now they had a centre for all the religious societies connected with the body. He congratulated them on their being thus provided for, as there was no time more favourable for religious effort and for the spread of religious liberty.

The Rev. J. H. WILSON, after apologising for the absence of Mr. John Crossley and Dr. Halley, read the committee's report, which referred to the history of the undertaking, a history with which, it is to be presumed, most of our readers are familiar. It stated that the place was vested in the Congregational Union, that more money would be required; that the committee hoped and believed the body would consider that there was good money's worth for what was done. A reference was made to the deaths of two of the original supporters of the fund—Dr. Vaughan and Dr. Binney—the latter had prepared a scheme by which it was hoped the library would be filled with portraits of the Pilgrim Fathers and others. Dr. Rogers, of Exeter, was thanked for the painted window in the hall, and Mrs. Smith and Mr. Samuel Morley, for the one not yet completed in the library—in memory of the late Rev. George Smith, of Poplar. Mr. G. F. WHITE then read a statement from which it appeared altogether £72,000 had been expended, and a debt of £10,000 yet remained to be cleared off. After another hymn had been sung,

Mr. JAMES SPICER moved the following resolution:—

That the report and statement of accounts now read be adopted, and that an earnest appeal be made to the friends of religious equality and Christian progress for such additional contributions as are yet required, in order that the Memorial Hall building be free of debt.

The speaker referred to the want which had long been felt of such a central position as they had now secured, and to the noble donation by which the work had been originated. There had been great difficulties, but these had been overcome, and he honoured the committee for the way in which they had completed their task. No better situation could have been found. The laymen of the body wanted some such place. The ministers had the Congregational Board, and now the laymen would have a place where they could meet and do each other good. They would there confer on matters of the greatest concern to them all. There was a great work yet to be done in London. As he heard of the spiritual awakening in Dublin and Manchester and Sheffield he prayed God that their turn would come.

Mr. G. F. WHITE then remarked that he hoped the friends present that morning would have an opportunity of inspecting the building, and that they would be satisfied with it. He trusted he might be pardoned for looking back 200 years and feeling thankful that such men as they commemorated in that hall were found with such loyalty to conscience and such fidelity to duty. He hoped a similar feeling existed, though they lived in better times, under the reign of a Queen whose memory will ever be fragrant. He hoped they would do their duty, and not let the building be burdened with debt. Mr. Remington Mills had given them 1,000*l.* in addition to his munificent donation of 10,000*l.* It would cost some money to keep up the building, and for this purpose it had been arranged to let off the lower part. He would like to have let the societies have these offices rent-free, but they could not do that, but had let them have them at reduced rates; the basement would also bring them in 400*l.* or 500*l.* a-year, but to pay salaries, taxes, &c., 1,500*l.* a-year would be required. He did not believe in endowments, but he hoped some friend would leave 10,000*l.* to the hall, and that the library would be enriched with donations of books and portraits.

Mr. SAMUEL MORLEY heartily seconded the adoption of the report. He had observed the care and attention of the committee; he looked at the hall more with reference to the future than the past, he was never less denominational, though more than ever convinced of the Scripturalness of their position. It was right to erect the hall. It was to commemorate men who proclaimed that the Church of Christ was essentially spiritual—that all State interference whether to promote truth or discourage error was mischievous, but his chief interest in the building was that all their societies would be brought there, and that they could better co-operate in promoting the higher spiritual life. They must be prepared to stand side by side with all who hold the truth, and were warring with a common foe. The hall would be open to all such—whether of the Church of England or of any other denomination. He hoped the building would be free of debt, and quite entered into the feelings of congratulation expressed that day.

The Rev. JOSHUA HARRISON then moved:—

That this meeting, in commemorating the fidelity to conscience of the ejected ministers of 1662, desires to express its thankfulness to Almighty God for the course of recent legislation in regard to ecclesiastical questions by which much progress has been made towards the religious equality for which Congregationalists contend, and it desires humbly to express the hope that, in coming years, the Congregationalists of England will be found doing their part in a spirit which shall not be unworthy of the heroic men whose sacrifices they to-day celebrate.

In supporting it, Mr. Harrison contended that the early Puritans went forth boldly, giving up their daily bread, and casting their wives and children on the world, because they were men of faith, because they believed that there was a law of Christ, and that He was the Head of the Church. Their only question was, "Lord, what wouldst Thou have me to do?" Their example taught us loyalty to Christ. They were surrounded by laxity, and they felt that the things which were unseen were eternal. It was a pleasant and easy thing to conform, but conscience would not allow it. What they should dwell on should be the claims of conscience.

Dr. PARKER, in seconding the resolution, spoke what need there was of fresh workers. They must take up the cross. He was prepared to do so. He was a Nonconformist, and he was never more staunch than now. When they had men like Miall at the front of Nonconformity there was nothing to fear. (Great cheering.) He had been received with acrimonious abuse, censure, criticism, and had endured very much undervaluation of character; and were they to be miles behind him, taking all the benefits and leaving him nothing but the abuse? When Mr. Miall spoke it was with their voice. When he laid down principles and urged them with telling eloquence, he was speaking in their name. In fact, whenever he addressed the country, Nonconformity, in its political and spiritual aspect, addressed it also through him. With regard to the future, he (Dr. Parker) wondered what might be the name of the hall a generation or two hence. People might ask what it was in memory of, and then would come out the tale of 1662. Churchmen might say they would have nothing to do with a hall that enshrined such memories; but, possibly, there might be no occasion for them to do so. The sufferings of the great men who constituted the exodus of 1662 had been narrated, and he was struck with the fact that all their consciences were trained under the very Church under which free men now lived. Churchmen had a part in the new building as well as the Nonconformists. The former might say that those noble men belonged to the Church, they only went out from it for conscience' sake; and, as for the Memorial Hall, let it not be destroyed, for a blessing was in it. (Applause.)

A subscription list was then announced, as follows:—J. R. Mills, Esq., 1,000*l.*; Samuel Morley, 500*l.*; Henry Wright, 250*l.*; Messrs. Spicer, 220*l.*; J. Spicer, 210*l.*; G. F. White, 250*l.*, Mr. J. R. Hill, 100*l.* A vote of thanks to the chairman having been moved by Mr. Grimwade, seconded by Mr. E. Baines, and supported by the Rev. J. G. Rogers, the meeting terminated with singing the National Anthem.

THE PUBLIC MEETING.

A public meeting was held last evening, in the New Hall, under the presidency of Henry Lee, Esq, of Manchester. The fine hall was well filled. On the platform was the Rev. J. G. Rogers, Rev. Dr. Moffat, Rev. A. Hannay, Rev. Ll. Bevan, Mr. H. Spicer, Rev. J. Baldwin Brown, Mr. H. Richard, M.P., Rev. J. H. Wilson, Dr. Underwood, Mr. Grimwade, Rev. Professor Newth, Rev. A. Thomson, Rev. S. Pearsall, &c.

The proceedings commenced with the singing of the hymn, "O worship the King, all glorious above," &c.

The Rev. A. THOMSON (Chairman of the Congregational Union) offered prayer.

The CHAIRMAN said his first duty was to congratulate the meeting upon the completion of this spacious edifice. For some time they had looked forward to the opening of this Memorial Hall, but they assembled now for the first time to express their pleasure that they had a building of their own in which they could talk of those subjects which interested them as Nonconformists. Since the

scheme of the building a great many changes had taken place. In 1862, they first thought of building this Memorial Hall, but various hindrances occurred during which among the changes that had occurred was the disestablishment of the Irish Church. (Hear, hear.) Though not effected to the satisfaction of Nonconformists, it was the commencement of a greater change, called by their Birmingham friends a revolution; and he hoped it would be a revolution from a state of things as at present existing to one when every man should express himself freely, according to the dictates of his conscience, and be equal with respect to his religious belief. It was a great question whether the disestablishment of the Irish Church, by leaving so large a sum of money in the possession of a small number of persons, had not been a great hindrance to the spread of true religion. Another change during the past twelve years was the development of Ritualism in the English Church. Whatever Ritualism might tend to, it was a form of worship which Nonconformists had always protested against, and would always continue to protest against; though, at the same time, if unconnected with the State Church, they would hold that it was perfectly right that every man should worship God according to the dictates of his own conscience. Another noticeable feature was that the press of this country was at present engaged in a controversy respecting ecclesiastical questions; and never was stronger language used by one party towards another. This was not by any means an unhealthy sign. It was well that questions relating to religion should be placed before the public mind, as religion never suffered by discussion. The more the truth was brought before the public mind, the more it would in the end triumph, although it might be injured at times by persons entirely ignorant of its power. The only regret in regard to this controversy upon ecclesiastical questions was that they were not discussed quite in the manner in which Nonconformists would like to see them debated—namely, as questions relating to the inner and spiritual nature of man; but were dealt with rather as questions relating to man's moral conduct simply without recognising their effect upon his heart. A further point of interest to Nonconformists was the Scotch Patronage Bill, which was a bill for the disestablishment of the Church in Scotland. If he could read the times aright the day was approaching when the Scotch Establishment must follow the Irish Church. But when that event took place it would not be quite in the same manner; because the Scotch were too wise a people to allow anything of the kind to take place. Again, if they looked back to the past elections they would find there were two victors in the contest. On the one hand there was the Episcopal party, represented by the clergy opposing the Liberal party under the leadership of Mr. Gladstone; and, on the other hand, there was the Roman Catholic Church, also Episcopal, but representing Popery, either abstaining from any help to the Liberal party or strongly opposing it at the poll. It was to the clerical men on both sides that the issue of that election was to be traced. Now, what was the occasion of their meeting that night? It was to celebrate the exodus of the best men from the Established Church, of whom those now assembled were in some sort the successors. They had derived instruction from their writings—had been encouraged by their steadfastness of principle—had admired their fearlessness—and he trusted they would be able to imitate the courage of their convictions. Perhaps there never was a time during the last fifty years when Nonconformists needed more strongly to assert the religious equality for which they longed, and which they trusted at some future day to obtain. He had read of several noble lords at the meeting of the Church Defence Association in Birmingham speaking about toleration. Now as Nonconformists and Englishmen they were not content to be tolerated. Their forefathers under different circumstances were sometimes satisfied with toleration; but Nonconformists now lived in a more enlightened age, and had learned the value of the rights they possessed and of others which they intended to obtain. Now, with what sort of emotion ought they to commemorate the opening of this hall? First of all, it should be with great thankfulness. When they looked back to the history of Nonconformity 300 years ago, and when they found that during the last 200 years only had it been put prominently forward in the nation, whilst at the present moment Nonconformists numbered one-half of the nation, they had to be thankful for the legacy which their forefathers had bequeathed to them and for the soundness of the testimony they delivered. But they had been told they had now no great men among them, and that by the side of the Puritans they were as nothing. But who spoke to them in that manner? Why the men who excluded them from the universities; the men who prevented them from filling any office of trust under the Crown, and the men who endeavoured in every possible way to confine Nonconformity to the back streets of the city, and would not allow a chapel to be built in front lest it might offend the eye of some great lord. Nevertheless, the influence of Nonconformity on the national life of this country had been great. He might occupy their time by referring on this point to the testimony of Macaulay and Lord Brougham, but he would only quote a passage from Mr. Hume, who told them "that the liberties which this country enjoyed are mainly due to the testimony and efforts made by Nonconformists." He would like to draw briefly a contrast between the present time as compared with 200 years ago. Nonconformists now sought equality. They were at a former period content with toleration; now they claimed the exercise of their religion as a right. Then they were permitted to do it as a mere liberty; now they claimed their freedom as Englishmen. Then they were content to be dependent upon the favour of the State, and to go humbly supplicating others for a little royal favour. But these days were passed. If they looked across the Atlantic they would see the work that had been done by the Pilgrim Fathers in raising up a nation as religious as ourselves—a nation destined in a comparatively few years to exercise a most important influence over the face of the earth. What then had they to look forward to? They were now taking another point of departure. They were looking forward to more work. They believed that the time had come when they would have their gathering-ground, and when they would go on shoulder to shoulder for the purpose of battling for their principles. The forces on the other side were gathering strongly, and for the next few years—it might be ten or twenty, or more—but eventually the effect would be one. He did not think the other side were in very high spirits, for he observed that a noble lord had recently spoken of the Nonconformists being able to raise 20,000*l.* a year for the purpose of carrying out their views in reference to the Church Disestablishment, whilst the Church Defence Association had great difficulty in raising one-fifth of that sum. He might say to that lord that one ounce of practice was worth one pound of theory, and that he might have put his hand into his pocket and have done the same as the Salts and the Illingworths and the Holdens, and very soon have settled that question if he had felt it to be of a vital nature. (Hear, hear.) In the future, therefore, they might look forward to Christian work and Christian union based on Christian equality, Christian effort, unimpeded by rival sectarianism, and Christian love promoted by a Christian-like spirit. This was what they wanted; not for the purpose of robbing the Church of England, but to bring about a true union of Christ's people in working for the great end they had in view, which they believed all Christians had in view—namely, the establishment of Christ's Kingdom upon earth. The duty of Nonconformists was clear. They must be careful in training young men and women to be faithful to their convictions. In this matter they had erred much in the past, and had sometimes elevated Christian charity at the expense of principle. In this country they had sometimes lost those they might have retained to make their position stronger and their work more secure. They must give their young people a variety of information, not for the purpose of creating difficulty and strife, but for the purpose of laying the bases of a great advantage for this country for the future. If they looked back to the past they would see that the great blessings they now enjoyed were due to the labours of those who preceded them. They must, therefore, be content to labour without seeing any immediate results, but believing that those who would come after would derive advantage from what they have done; and not the least of their works which would be pointed to, would be the erection of this Memorial Hall in remembrance of the great deeds of their ancestors. (Loud cheers.)

The Rev. BALDWIN BROWN, B.A., addressed the assembly on "The Heroic Age of Nonconformity." He observed that this hall was consecrated by the memories of one of the noblest passages in the history of the Universal Church. The Nonconformists who were commemorated by the hall were the salt of the Church as well as the world, and were like the great Nonconformists of old, taking up the cross, not knowing whether it led. The Nonconformists of 1662 made a notable era in our social and political and our religious history. They forced the love of truth and loyalty to Christ which made them Nonconformists, as a pure blast of oxygen into the furnace in which the metal of our national character was seething, whence it derived no small part of that steel-like toughness which had stamped its impress on many a page of the world's history; they were a vanguard to the great army which fought through all generations the battle of freedom and progress; this vanguard post their descendants still held. Their claim to the gratitude of Englishmen would receive ample justice in this assembly. (Cheers.) The shades of these great Nonconformists would forgive him if he turned yet more tenderly to the Nonconformists of a yet earlier time—the little scattered band who, under the stern hand of Elizabeth and the brutal hand of James, "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment." They helped, in a measure, to lay the foundations on which our English state stood so firmly. These Nonconformists of 1662 were themselves the children of a still earlier, still purer, and still loftier line—the Church in the wilderness, which, in the early days of the English Reformation, prophesied of, and pined for, a yet perfect reformation which now, after 300 years, had been born into the world. Their acts and their sufferings constituted what they might well call the heroic age of our history. Mr. Herbert Spencer, in his "Studies of Sociology," administered to Mr. Matthew Arnold quite the sharpest and sternest rebuke which his arrogance and bigotry had yet received. Mr. Spencer thus delivered himself on the subject of Mr. Arnold's bitter and narrow-minded antipathy to Nonconformists:—"Though the Nonconformists themselves think of Nonconformity as a phase of Protestantism in England, Mr. Arnold's studies of other nations, other times, and other creeds would, I should have thought, have led him to regard Nonconformity as a universal power in societies, which has, in our time and country, its particular embodiment, but which is to be understood only when contemplated in all its other embodiments. . . . And while the political Nonconformity, which he calls Radicalism, has the function of gradually modifying one set of institutions, the religious Nonconformity we call Dissent has the function of thus modifying another set. That Mr. Arnold does not take this entirely unprovincial view, which would lead him to look on Dissent with less aversion, may in part, I think, be ascribed to that over valuation of foreign restraint, and under valuation of home freedom, which his bias of anti-patriotism fosters; and serves further to illustrate the disturbing effects of this bias on sociological speculation." The Nonconformist was the champion of liberty and the pioneer of progress in all spheres of human activity, in all countries and all times. Every great course of progress had originated in an act of Nonconformity. The time would fail him to tell of Gideon and of Barak, of Samson and of Jephtha, of David also and Samuel, and of the prophets—all of them the Nonconformists of their times, raised up and called forth on individual spiritual duty, out of the line of established agencies. Measure what established agencies and authoritative doctrine had accomplished for humanity; and what the fresh inspiration of indivdual souls taught from heaven and moved of God? Compare Socrates with his judges; Paul with the Sanhedrim; Benedict with the sixth-entury Episcopate; Bernard with Eugenius; Luther with Leo; Galileo with Urban; Robinson with Bancroft; Cromwell with the Restoration—(cheers)—and they would have the measure of the power of Nonconformist impact on society, the greatness of Nonconformist ministries, and the fruitfulness of Nonconformist lives. But he must confine himself to a smaller circle, and speak of the little band of confessors and martyrs, who, in the early days of the English Reformation, gave the first impulse to that political and religious movement of society, which grew rapidly to a head under Cromwell in the noblest attempt at the Christian government of men recorded in history, and disseminating itself through the Nonconformists of the Restoration, had built up our institutions on the basis of liberty and order, and compelled reform after reform in the political and ecclesiastical spheres, having now at last outgrown one Establishment of religion, and advancing rapidly to the overthrow of another. (Cheers.) He wished he had time to tell their history, but that would require a series of lectures. The profound interest of the history grew out of the thoughts and aims of the men who made it, told in their own words. The tale of their terrible sufferings, varied experience, and marvellous achievements in England and America was one of the most pathetic as well as one of the noblest and most beautiful chapters of the history of progress; and the Independents owed a deep debt of gratitude to Dr. Waddington, who had dug up so many buried treasures and brought the hidden church to light. Mr Spencer laid down clearly the conditions of a healthy progress, viz., a certain stability of belief and habits which offer resistance to change and an "originality, an independence, and an opposition to authority, energetic enough to overcome the resistance little by little." It was, he (Mr. Brown) thought, the glory of the early English Nonconformists that they had the principle of stability and the principle of progress in a measure hardly to be paralleled. There was among the early Independents a principle of order, as well as of progress, which fitted man to take the lead in the political and religious development of that nation which is the most advanced and the most stable of European peoples, and to found the New England States, which had given form and character to the great American Republic—(cheers)—in which, in critical moments, there was always a remarkable stability, the key to which was to be discovered by a thoughtful consideration of John Robinson's celebrated words, which might be regarded as the baptism of the New England States. When the exiles were about to embark for the New World, Robinson addressed them in these words:—"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded that the Lord hath more truth to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, which are come to a period in religion; I will go at present no further than the instruments of their first Reformation. The Lutherans cannot be drawn to go beyond what Luther saw, whatever part of His will our good God has imparted and revealed unto Calvin they will rather die than embrace it. And the Calvinists, you see, stuck fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living they would be as willing to embrace further light as that which they first received. I beseech you remember it as an article of your Church covenant, that you be ready to receive whatever truth shall be made known unto you from the written Word of God. Remember that and every other article of your most sacred covenant,

But I must here withal exhort you to take heed what you receive as truth; examine it; consider it; compare it with the other Scriptures of truth before you receive it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once." Here they had the most weighty principle of order and the most energetic principle of progress known to man. There were no reformers so intense, so persistent, so surely victorious, as those who believed they had to fulfil a Divine behest. There were no reformers so temperate, so moderate, so careful to guard all that could be spared, and to save all that could be saved, as those who believed in the Divine basis on which society rested; because this double belief was strong in the party which led the van in the struggle for both the political and religious reformation of the State. England had advanced in the path of progress with a sobriety, a firmness, an irresistible but temperate pressure, which stands by itself in the political history of the world. The Independents, of whom John Robinson was a noble type, set themselves from the first to bear witness against the finality which was the avowed principle of the reformed churches. They stood from the first for the vital principle that the truth of God was larger than the largest forms which churches or theologians could form to embody it; that in this region, finality was confusion, and authority was anarchy; that the only healthy attitude of Christian societies was one of earnest expectation of the promised guidance into ever-widening fields of truth; that "Speak, Lord, for Thy servant heareth," is the one prayer which the Christian leader will care to utter. This idea of finality was strong with the Presbyterian Church in those days, who thought they had got as perfect an order as could be hoped for. The canons of 1603 established the Anglican system with a rigidity which killed all vital powers of development. The Roman Church had the vital power of assimilating new powers which arose outside its order. The weak and garrulous old man who now occupied the Papal throne, and who was hardly worthy of Mr. Gladstone's steel, had some dim notion that his Church must place itself in new relations with the new conditions of society, if only by a new adjustment of her anathemas. (Laughter.) This plasticity of the mediæval Catholic Church was its salvation, its life; but the Papal Church since 1870 would lose it utterly if men like Archbishop Manning, instead of men like Dr. Newman, had supreme direction of its affairs. But the Church of England from the first renounced this plasticity and parted with all its power to grow; it had cast out the Puritans, the Nonconformists, and Methodists, and now only kept itself in decent *rapport* with the mind and spirit of the times by an interpretation of documents which would cover any but ecclesiastical lawyers with confusion, and by a straining of language which would cover any but clerical casuists with shame. Contrast with this rigidity John Robinson's exhortation to be ready to watch for and to receive the new light which is to break forth from the Word of God. It was like coming out of a musty record office into the free, glad, glorious sunlight; it was like coming out of the bondage of "the letter that killeth" into the broad kingdom of life and joy. In conclusion Mr. Brown said: And now one word on the place where we stand, Nonconformists, under our own roof-tree, none daring to make us afraid. In the Fleet Prison, on the site of which our Memorial Hall is built, Henry Barron and John Greenwood, two of the most holy and eminent servants of God in their time, were bound and suffered incredible hardships through six long years, for whispering the truth which we boldly proclaim here this day. I have a copy of their indictment in my pocket, but I have not time to read it. One of the articles charged against them is that they say "that the people of every parish ought to choose their bishop"; "that all who make catechisms or teach and expound printed or written catechisms, are idle shepherds"; and "that the Government of the Anglican Church is ungodly." For this they suffered years of cruel and wasting imprisonment in this place, and for this, on April 6, 1593, they were taken hence and hanged at Tyburn, to the exultation of the prelates, but amid the profound pity and sorrow of the people. Queen Elizabeth once asked Dr. Reynolds what manner of men they were, and insisted on an answer. Reynolds said, "I am persuaded if they had lived they would have been two as worthy instruments for the Church of God as have been raised up in this age." The Queen sighed and said no more. "Alas! shall we put the servants of God to death?" is said to have afterwards broken from her lips. And here we stand, on the ashes of those martyrs this day, to commemorate their noble, touching fidelity to the Master to whose service we, too, are vowed, and to rejoice, yea, exult, in the inheritance which they have handed down to us sealed with their blood. . . . We are here because they lie there in their unknown felon's grave. We have won wealth and honour and power. The world knows us. Statesmen observe us; the Establishment that murdered them is tottering now before the assault of the principles for which they died. . . . I tremble as I see our trust in riches, as I see our organisation more elaborate, and our faith in that which the mechanism of churches can accomplish, lest the Lord God of our glorious fathers should write upon us "Ichabod," and summon to his help, from quite outside our pale, a fresh young band of bright, strong, eager evangelists, who shall lift His ark on their brave sinewy arms, and bear it joyfully, triumphantly, to the conquest of the world. The rev. gentleman was repeatedly cheered on resuming his seat.

Another hymn was then sung, commencing:—

Oh! God of Bethel, by whose hand.

The CHAIRMAN announced that the Rev. Dr. Kennedy had been prevented by indisposition from delivering the address which had been set down for him.

The Rev. J. GUINNESS ROGERS then addressed the meeting on the "Spiritual Work of Nonconformity," and, having paid a compliment to Mr. Baldwin Brown for his brilliant essay, said his topic was of a much less exciting character, though not of less importance to the Church in the present day. Though some portion of the work was controversial, he supposed no one would imagine that controversy was their chief or grand work. Unfortunately controversy did fall to their lot, and they had been born "men of war" from their youth. He was not at all certain that if Nonconformists were buried or "cremated" that Nonconformity would die out of the land. While there were men of faith, while there was liberty of thought and feeling, there must always be something of the spirit of Nonconformity. He objected to the name of Nonconformist because it implied that some people had a right to expect that they should conform to, or accept, their own standard or creed. In that sense, he hoped, the time would come when Nonconformity would be a thing of the past. But while Nonconformists took up the position they did, and while he thought that England owed something to that fact, he would briefly refer to a noble testimony, in addition to those given by Mr. Baldwin Brown, given to the value of Nonconformist work by that veteran leader of the Liberal party; a man whose name should not be pronounced without respect by Nonconformists—Earl Russell. (Hear, hear.) Still, let no one suppose that those who felt the necessity of entering into the conflict of controversy, were at all insensible to the fact that there was far higher and grander work which they, as a Christian Church, had to discharge to the nation. No people could live simply for the sake of fighting. There was no doubt a negative work to do—a great deal of evil to clear out of the way—a great deal of "rubbish" to be removed before the structure of their spiritual Christianity could be reared in its strength and fulness. They had grand traditions and great principles to maintain, but to talk of principles without putting them into action would avail nothing. Their organisation was imperfect, and must necessarily remain so. He was not afraid of its growing too fast, for there was a healthy check in Congregational Churches against excessive development of organisation. They were not in danger of resting upon their organisation; it never could be the thing which would save them. One thing was certain, that of all the Churches in this land, they must work, and preach, and grow or they would die. In this age there was sufficient disposition to give honour to work that produced tangible and immediate results; he was not sure whether too much honour was not given to that kind of instrumentality which produced sensational results rapidly. Sometimes it was said—"Never mind the method if you secure the object," or "Don't be fastidious about the means if you can reach the end," or again—"Don't examine the principles of a system if you see the work is powerful and successful." Now he did not think that was a sound principle. There were men amongst them whose work no doubt looked extremely beautiful, but what of all that, if their teaching was designed to draw men away from the simplicity which was in Christ, or whose tendency was to lead men to the doctrines of Romanism. What was the value of the work if it only produced the yoke which their forefathers were not able to bear, and which, by God's help, they were now determined they themselves would not bear. (Applause.) They had to look not simply at the work itself, but the issue to which it tended. Here was a lesson for them. They might be perfectly certain that though they might propound spiritual principles, the age would not listen to them unless they could show them to be worth something. If they could not show that their system was a workable system under all circumstances and for all classes, be sure of this that the days of their power would be very speedily numbered. They must be repeatedly growing or they would die. Was there any reason why they should not grow? He knew that in relation to the Memorial Hall there was a fear in certain quarters lest it should have a kind of polemical character. He remembered reading in one of the prize essays in defence of the Establishment, that the building of the hall was a kind of unfurling of the standard of opposition; that it was to provide the means of proclaiming hostility to the Established Church. If anyone would look at the building they would see the use to which it was to be put. The rooms downstairs were devoted to the Cabinet ministers of the Congregational Church, though he was afraid none of their ministers would acknowledge any subordination to the others. (Laughter.) They were thus brought together—for what? For the purpose of winning men from other Churches? No. For the work of proselytising? No; but for the work of covering England, Ireland, and the colonies, so far as their power enabled them to do it, with the principles and power of spiritual Christianity. (Applause.) Their work proceeded in circles which were ever widening. They began with London, which was of itself an empire that demanded the utmost sympathy, most earnest effort, and untiring diligence. They started in London with the Congregational Union. Proceeding a little wider they had the Home Missionary Society covering England; and then they stretched forth their arms to Ireland. Scotland was so enlightened as not to need their help—(laughter)—but for the colonies they had the Colonial Missionary Society, so that the glorious impulse received from the Nonconformists of 1662 might be communicated to the uttermost ends of the earth. Wherever England went, there they determined that a free Church and free Gospel should accompany her. This was the exposition he had been asked to give of the practical work which was contemplated in connection with this hall. It was not a hall simply for talking in, though he hoped there would be some talk, and perhaps some decided talk—(laughter),—and perhaps even some antagonistic talk; but, whatever their talk, he hoped it would be pervaded by a Christian spirit, and that it would be devoted to the advancement of Christian ends. Their work was to brace the energies and strength of their churches. Well, then, it seemed they had some power if they chose to use it. Some people said they had not much power. Doubtless there were some hindrances to power, and, in this respect, he thought they carried their principle of democracy perhaps too far. There was danger in that to some of their churches. Their churches were self-governing bodies: but it was not necessary that every little detail of management should be submitted to a *plebiscite* of the whole community. If this was once understood, the reproach of excessive democracy would die away. Then some people thought they had a little sacerdotalism, and were extremely anxious to do away with the title of "Reverend." As he said on a former occasion elsewhere, this title was a very little "ewe lamb," which need not be grudged; but still if the title had anything about it which indicated the M.B. (which he need not interpret), it was clear it had strayed out of its proper field; if it bore anything of the mark of Popery about it, let them cast it out. The ministers had no right to set up an exclusive caste, for there were no services they discharged which any other member might not discharge with equal efficiency and propriety—it was a simple question of fitness and power. It used to be said in relation to Congregational churches—it was said by the great and noble Robert Vaughan—that Congregationalism had its mission amongst the middle classes only. Now that was a great mistake. It was quite true they did not seem to have much of a mission amongst the higher classes; but he was very anxious they should make themselves a power amongst the people at large. It was the characteristic of their Great Master that the "common people heard Him gladly," and it was the characteristic of all great religious movements that the roots had struck deep in the minds and hearts of the great masses of the people. Hugh Latimer preached in language which stirred the people, Luther spoke to the people, Whitefield roused the energies and enthusiasm of the people, and Congregational Dissenters must throw aside everything which prevented their reaching the hearts of the people, winning them for Jesus Christ. Well, then, let them get rid of the middle-class notion, and the "finality" notion, to which his friend had so beautifully alluded. They did not mean to live upon the past. That would be a great mistake. They must be prepared to adopt methods, or receive help from whatever source they might come. But they must look at their methods, and adapt them to the altered state of the age, and not be content with the ways of the past. He did not crave for sensation, which he believed to be a danger they must guard against; but he did crave for breadth, elasticity, and freedom; and above all, he craved for enthusiasm and spiritual power. Cold "prudence" had a good many counsels to give, and always saw a "lion in the path"; but enthusiasm went forth and bearded the lion in the name of the Lord God. Prudence was always ready to count up the cost and the risks of the enterprise, but enthusiasm said, "God calls me forth, and I go." Prudence built up a mountain and looked at it, and became alarmed at it; but enthusiasm rose up and said, "What art thou, great mountain? Before Zerubbabel thou shalt become a plain." That was the power they wanted in their churches. If they got it, how were they going to use it. Were they going to make all people Congregationalists? He did not desire it, and he was quite sure it would never be. It would be a mistake to impose their system on the whole nation. They did not want that. Their Nonconformity was Nonconformity for Christ. They were the brethren of all the Evangelical churches, and had their work to do for the Evangelical people of the nation. They had not too much force for the conflict and the labour before them. What was the position of things at this moment? The Established Church had had absolute possession of the field for nearly a century after the Act of Ejectment—an Established Church which up to our own day had possession of all the Universities, public schools, and places of public trust, and an Established Church of 20,000 clergy. Would anybody, therefore, say that there was no need for evangelising? They were accustomed to be told that it was a Protestant Church, but he believed there were numbers of people living in this country

who were not alive to their peril from Romanism. Something had been done to weaken the intelligence of this nation, but a great statesman who, if he had ceased to be a leader of a party, had not ceased to be the guide of public opinion — (loud cries of "Hear, hear") — he thanked the audience for that demonstration, for it was an evidence that in the heart of Nonconformists there was a deep and thorough appreciation of the great and noble service which William Ewart Gladstone had rendered to the State, and had rendered to Protestant truth and Christian freedom. If ever a Statesman ruled this nation to whom they could point as distinguished for purity of motive and conscientiousness of purpose, and for high religious principle, and for faithful loyalty to what was right, he was the man; and he had dared, at the risk of cutting his connection with some of his most powerful supporters, to tell the people of England that they were threatened to-day, as they were threatened centuries ago, by the grasping ambition of the great power of Rome. What he wanted to ask the assembly was—who was to fight the battle against it? They had had a remarkable controversy in the public press during the last few weeks, and he hoped it had been pleasant to the combatants, for certainly it had been edifying to the spectators. They had learned that words did not mean what they said, and that things were not what they seemed. The English language had been turned inside out, and it had been seen that the language of theologians was not the language of the common people. In the name of truth and righteousness might they be delivered from theology and theologians, and let them have in their place common honesty and true sense; let them have men who would come forward in plain English to say what they meant, and under what standard they fought—whether they were for freedom or against it—whether they were for Romanists or for Protestants—and whether for Christ or Antichrist. This was the battle they would have to fight, and he scarcely knew where they must look for help. They must rely upon God, and rely upon themselves, and if they did their work well, God would give them His blessing. (Loud cheers.)

HENRY RICHARD, M.P., addressed the meeting briefly on the subject of the contention of modern Nonconformists for religious equality. He observed that a preliminary objection might be taken that their Nonconformist forefathers had not held the doctrine of religious equality; he believed that must be admitted. Neither the Puritans nor the Nonconformists had clear, strict views as to the relation of the civil to the spiritual power; but rather they held views entirely inconsistent with the ideas of Nonconformists of the present moment. Here and there an individual might be found who was penetrated with the spirit of Christianity, and who anticipated in a remarkable and striking manner the principles held at this day. Amongst these was Master Hooper, who was burned in the reign of Queen Mary in 1548; and others whose sufferings for conscience' sake had been detailed by Dr. Waddington. But not only did these old Nonconformists not understand the doctrine of religious equality, but they did not understand also the doctrine of religious toleration. Even Richard Baxter himself remarked "I abhor unlimited toleration and indeed toleration at all." Now they could hardly blame their forefathers for holding these sentiments considering the evil school in which they were brought up. People who were educated under the shadow of an ecclesiastical establishment were not likely to hold very correct conceptions on questions touching religious liberty. But at last the grievance became so great that it became intolerable. But the seceders were not seceders; they did not so much withdraw, but were expelled from the communion of the Church, because there were conditions imposed upon their consciences which were tantamount to excommunication. So far from wishing to sever themselves from the Church, there was something almost pathetic in their reluctance to leave it; and they cast longing looks behind, and for many years indulged in delusive hopes of comprehension. It had been so with other relious bodies, but at last they became entirely convinced that they should not return. It was necessary that somebody should be able to hold a firm testimony for the absolute doctrine of religious equality. There was no way of getting at that conviction except through suffering. It was from the persecuted that the true theory of liberty had always come. It seemed to him as the best way of settling this controversy about disestablishment, if it could only be done, would be for their friends within the Establishment to make up their minds to give up a principle which had been the source of innumerable evils. There could be no doubt that the principle for which they were contending—namely, religious equality, was marching rapidly. There was no English speaking race scarcely out of these islands which had not shaken off the Establishment; whilst the nations of Europe were following the same course. In conclusion, the hon. gentleman bade the audience to continue the struggle until they found the edifice of the Establishment struck down in ruin before them, and he sat down amid loud cheers.

The Rev. Dr. MOFFAT briefly proposed a vote of thanks to the chairman, and observed that the principles which had been brought forward with so much ability that evening were principles which would never die.

Mr. HENRY WRIGHT seconded the vote of thanks, and reminded the audience that there was a debt remaining on the building of 10,000*l.*, but at the morning meeting Mr. Mills had promised to give a thousand pounds, and Mr. Morley had offered five hundred pounds. Four other gentlemen had united to give 250*l.* each, and a few other gentlemen had promised 100*l.* each; but the challenge had been thrown out by the largest givers that if the other gentlemen would double their donations they would do the same. He (Mr. Wright) had much pleasure in saying that the challenge had been accepted with this condition, that the whole 10,000*l.* should be raised to free the building of debt within a reasonable time.

The CHAIRMAN having acknowledged the vote, the meeting broke up.

Epitome of News.

According to present arrangements the Queen will leave Osborne for Windsor Castle on the 17th of February. Parliament will therefore be opened by Commission.

It is stated in the Court Circular that Prince Leopold is now suffering from hæmorrhage, which has greatly increased the weakness arising from the previous attack of fever. According to a medical bulletin issued on Monday his royal highness slept well on the previous night, but it is added that although the hæmorrhage has not returned the prince continues extremely weak.

The Prince of Wales left Sandringham on Monday for Cumberland Lodge, Windsor Great Park, on a visit to the Prince and Princess Christian.

While about to start from Paddington Station on Monday afternoon, on a visit to the Earl and Countess of Dudley, the Duke of Edinburgh was robbed of a valuable dressing-case.

The Duke of Connaught (Prince Arthur), who has gone on a tour through Egypt, arrived at Alexandria on Saturday afternoon, and left for Cairo.

Several Cabinet Councils have been held during past week.

Mr. Disraeli left town yesterday for Weston Park, Shiffnal, on a visit to the Earl of Bradford.

The Hon. Edward Stanhope, member for Mid-Lincolnshire, will move the address in answer to the Queen's Speech, and it will be seconded by Mr. Whitelaw, member for Glasgow.

Sir John Karslake, M.P., has so far recovered from the recent painful operation upon his eyes that on Friday he was able, for the first time for some months, to dine in Hall at the MiddleTemple.

There is no improvement to be noted at present in the health of Canon Kingsley. Mrs. Kingsley was not so well on Saturday.

Sir Charles Lyell is seriously ill.

The Commissioners appointed by the Government to inquire into the working of the Bankruptcy Act are Mr. Rupert Kettle, Mr. M. Parkyn, Mr. W. Hackwood, and Mr. H. Nicol.

A contemporary says it has reason to believe that a majority of the Commission on the Labour Laws favours the abolition of imprisonment for breach of contract under the Master and Servant Act. The report will be ready for presentation when Parliament meets.

The *Sun* states that the Chancellor of the Exchequer will have a surplus of one million at his disposal. The same paper says that the coroner's charges, amounting to 60,000*l.* yearly, will be transferred from the local rates to the Consolidated Fund.

Mr. John Crossley, M.P., has recently accepted the presidency of the International Chamber of Commerce, and Mr. Hugh Mason, J.P., of Manchester, has, has become one of the vice-presidents.

Out of the fifty-three patients originally admitted into the Radclyffe Infirmary, Oxford, suffering from injuries sustained in the Shipton railway accident, only fifteen now remain.

The Wesleyan chapel at Antley, near Accrington, was destroyed by fire on Sunday morning. The chapel was built about six years ago, and the damage is estimated at £2,000, which is partially covered by insurance. An entertainment had been held in the chapel on the previous night.

Mr. W. H. Stone, Liberal, and Mr. Gorst, Conservative, the two candidates for the seat to be vacated at Chatham by Admiral Elliot, on his appointment as commander-in-chief at Portsmouth, have issued their addresses.

A crowded meeting was held at the Town Hall, Scarbro', on Monday night, in connection with the United Kingdom Alliance, Sir Harcourt Johnstone, Bart., M.P. for the borough, in the chair. Sir Wilfrid Lawson, M.P., attended, and advocated his Permissive Bill. He was enthusiastically cheered when he announced his intention of again bringing his bill in in the next session of Parliament. The meeting unanimously passed a resolution in favour of the measure.

The notorious Mrs. Pittendreigh has been fined 20s. for using abusive language towards her father, Mr. Le Bert.

The Cospatrick Relief Fund now amoumts to close on 3,000*l.*

The Alexandra Palace will, it is now fully hoped, be opened on May 1.

The personalty of the late Mr. Roger Jones, of Liverpool, bequeathed to the Liverpool charities, has been sworn as under 350,000*l.* The probate-duty will amount to between 30,000*l.* and 34,000*l.*

During the year 1874, 121,934 emigrants sailed from the Mersey for various parts of the world. This number is less by 67,463 than that of 1872.

John Crossley and Sons (Limited) announce a dividend of 10s. per share, making, with that paid in August, a distribution of sixteen per cent. per annum. The sum of 15,000*l.* is carried to reserve.

The huge house which Baron Albert Grant is building at Kensington has, it is stated, been purchased by the Duke of Northumberland, and not by the Czar for the Duke of Edinburgh, as asserted.

In the event of a new writ being issued for Stroud, it is stated that Mr. Bouverie may be expected to offer himself as a candidate for the representation of that constituency.

The nomination for Dublin University took place on Saturday. Mr. Gibson, Q.C., Mr. Miller, and Dr. Trail were proposed. The proceedings were very disorderly, and Mr. Miller could not obtain a hearing.

The Bank of England on Thursday reduced the rate of discount from five to four per cent.

Important consignments are now being received at the Metropolitan Meat Market, of Canadian beef and poultry. This sound, wholesome food is in perfectly fresh condition, being carefully packed in cases with layers of ice.

The President of the Royal Society has received an intimation that Her Majesty's Government are prepared to grant 1,000*l.* to secure observations of the total eclipse of the sun in April next. According to Mr. Hind, this eclipse will give better opportunities for the observation of totality than are likely to be again offered before the close of the present century.

Lord Aberdare has assented to being nominated for the officeof president of the University College in Wales at the meeting of the governors to be held at Aberystwith on the 20th inst.

It seems likely that there will be a keen contest for the Chancellorship of Glasgow University, vacant through the death of the Duke of Montrose. Sir William Stirling-Maxwell has been proposed on the one side. Lord Moncrieff, who has served the University well in many capacities, is the favourite candidate on the other.

Some startling statements have been made as to the rapid increase of lunacy in the West Riding. The Wadsley asylum was opened two years ago to accommodate 1,600 patients, but they have increased so rapidly that room is about to be provided for 500 more. Lunatics are increasing at the rate of 150 per year; and it is stated that a huge institution, to cost about 100,000*l.*, will have to be erected every twelve years.

The gifts to charities during his lifetime (in 1,000*l.* cheques and otherwise), made by the late Mr. Attwood, of Cheshunt, amounted to 375,000*l.*

An unusual case of hydrophobia was investigated at an inquest held in Liverpool last week. A labourer, named Preston, died at the workhouse hospital. He had been bitten, when a boy, by a dog, and about a year ago he read of a man dying from hydrophobia, since when he had been in very low spirits, and continually referred to the case. The day after Christmas Day he was seized with a fit, foamed at the mouth, and barked like a dog. He also uttered incoherent sentences, and said a dog was chasing a sheep in a field. The post-mortem examination showed that he died from disease of the brain and spinal cord.

A Madeira telegram of Friday's date says: "Nothing has been heard of any more survivors from the Cospatrick having been picked up."

With respect to the outbreak of fever at Over Darwen, Dr. Stevens, of the Local Government Board, has made a report, in which he shows the sanitary state of the town to be exceedingly bad. The place suffers from polluted water-supply, bad drainage, inefficient arrangements for the disposal of refuse, neglected scavengering, and other abuses, and it is stated that the condition of the town is as bad as when it was reported upon in 1861.

The Board of Trade authorities at Dundee have forbidden the departure of the ship South Carolina, of Liverpool, in consequence of the crew having alleged that she is unseaworthy, and pending a decision on an application which has been presented calling for a special survey. The ship is laden with coals for Calcutta, and was about to leave Dundee when the crew refused to proceed.

The Government have given 10,000*l.* to be equally divided between the Universities of Edinburgh and St. Andrew's, for the purpose of founding chairs of education. This is in supplement to a sum of 10,000*l.* which the Bell trustees had previously offered—6,000*l.* of which goes to Edinburgh University and 4,000*l.* to St. Andrew's.

It is said that the Playfair Commissioners appointed to inquire into the civil service have recommended that the hours of attendance be prolonged by one hour, and that each clerk's salary shall, in consequence, be increased by about 15 per cent., or one-sixth of his present pay. This commission points out that the extra expenditure so incurred will, in a short time, be more than covered by the reductions which it will be possible to make in the number employed.

Mr. W. E. Forster, M.P., spoke on Monday night at a *soirée* of the Bradford Chamber of Commerce. In doing so he advised Englishmen to support the Philadelphia Exhibition to be held next year, and expressed a hope that the Government would oppose the levy of differential duties by Canada in favour of the United States as against England. He also referred to Mr. Gladstone's retirement from the leadership of the Liberal party, and trusted that it did not imply his withdrawal from political life.

TO SUBSCRIBERS and CORRESPONDENTS.—The Rev. WILLIAM GUEST, having RESIGNED his relation as Honorary Secretary to MILTON MOUNT COLLEGE, would be obliged if all Contributors would, until another appointment is made, forward their communications direct to the Treasurer, and make cheques payable to Thomas Scrutton, Esq., 9, Gracechurch-street, London.

LIBERATION SOCIETY.

DISTRICT CONFERENCES.

A Conference for the EASTERN COUNTIES will be held at NORWICH, TUESDAY afternoon, Feb. 2. Information and Cards of Admission may be obtained of the Rev. A. Gordon, Norwich.

A Conference for the MIDLAND COUNTIES will be held at BIRMINGHAM, on TUESDAY morning, Feb. 9. Information and Cards may be had of Mr. F. Schnadhorst, 86, New Street, Birmingham.

SOUTH LONDON LECTURES.

TUESDAY, Jan. 26, at the METROPOLITAN TABERNACLE; by HENRY VINCENT, Esq. Subject:—"Church and State—the Coming Struggle." W. R. SELWAY, Esq., to preside. To commence at 8.

WEDNESDAY, Jan. 27, at the New Hall, Lewisham Road, NEW CROSS; by the Rev. J. GUINNESS ROGERS, B.A. Subject:—"How to put down Ritualism." W. WILLIS, Esq., LL.D., to preside. To commence at 8.

THURSDAY, Feb. 4, at Linden Grove Congregational Church, PECKHAM RYE; by the Rev. MARMADUKE MILLER. Subject:—"The Objections to the Union of Church and State." To commence at 7·30.

The admission to the above Lectures will be free.

A PUBLIC MEETING will be held at the LAMBETH BATHS on the 9th of February.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants' Inn, Fleet Street.

MESSRS. MOODY and SANKEY in BIRMINGHAM.

An ALL-DAY CONVENTION of Christians will be held, God willing, on TUESDAY, January 26, 1875, at BINGLEY HALL, commencing at Ten a.m.

Tickets for Reserved Seats will be issued to Ministers, on application by letter not later than Saturday, or personally before noon on Monday to "The Convention Committee," 30A, Paradise-street, Birmingham."

ENDOWED SCHOOLS ACTS 1869 and 1873.

DR. DANIEL WILLIAMS' TRUST.

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PATRICK CUMIN, Assistant-Secretary.
Education Department, January 5, 1875.

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TO CORRESPONDENTS.

"E. O. Tregelles" crowded out this week.

The Nonconformist.

WEDNESDAY, JANUARY 20, 1874.

SUMMARY.

SINCE Thursday last, when the *Times*, in sarcastic language not since indulged in, announced Mr. Gladstone's definitive retirement from the leadership of the Liberal party, there has been one sole political topic. Almost every day every London daily has discussed the unexpected event from varying points of view, but with a keen sense of its momentous importance, and a universal expression of regret that the invaluable public services of so illustrious a statesman, still in active vigour, should be lost to the country. Our own sentiments on the subject are given in two articles elsewhere. The natural successor of Mr. Gladstone as leader of the Opposition is Earl Granville, to whom was addressed the official announcement of his colleague's resignation. In the Commons, however, the Liberal party will need a recognised head. It will be no longer possible to put the office in commission. No regular choice can be made till Parliament opens on the 5th of February, when the respective claims of the Marquis of Hartington and Mr. W. E. Forster—the only two names prominently mentioned—will have to be carefully weighed. This necessary delay is not without its advantages. We have no doubt that Earl Granville and those who act with him are anxious to elicit the general opinion of the Liberal party, out-of-doors as well as indoors, on so important a subject, and have no doubt they will care fully study the views expressed by representative bodies and the press, as well as by members of Parliament, before they assume the responsibility of making a specific recommendation to any political meeting which may be convened to consider the subject. We have equally little doubt that those Liberal M.P.'s who are not disposed to be satisfied with a purely Whig programme will compare notes with a view to unanimous action. Meanwhile, notwithstanding Mr. Gladstone's formal retirement, it is satisfactory to find that his late secretary, Lord Frederick Cavendish, holds out a prospect that his leader *may* return to political life. "On any occasion," said his lordship at a Bradford meeting on Monday, "when Mr. Gladstone saw his way to be of service to his country, no selfish consideration would stand in his way for a moment."

Ministers keep their counsel well as to the specific measures which they will introduce during the coming session, although during the past week there have been several deputations to Downing-street. One has urged upon the Home Secretary that the charges relating to the administration of justice and to coroners' inquests now imposed upon ratepayers should be transferred to the Consolidated Fund, but Mr. Cross gave no specific answer, though it is expected that something will be done in respect to the last-named charges. The Chancellor of the Exchequer holds out no hope to railway directors of a general remission of the duty on passenger traffic, but is willing to entertain certain readjustments of it. Further an assurance has been officially given that the question of the pollution of rivers is under consideration. Lastly, Sir James Hogg was able to inform his constituents at Truro that Ministers intended to bring in a bill which will deal with the provision of dwellings for the poor in the large towns—a question which received prominent attention at the Sanitary Conference held at Birmingham last week. In grappling with this very urgent social problem, Mr. Cross will no doubt receive the assistance of hon. members on both sides of the House of Commons, and reflect credit upon the Government of which he is a member.

There is reason to hope that Irish education will *not* figure in the Ministerial programme, notwithstanding the officious recommendation of the Commissioners of National Education that non-vested or denominational training schools should be established on the plan put forward in 1866 by Mr. Chichester Fortescue. A deputation from the Irish Presbyterians have recently presented a very weighty memorial to the Duke of Abercorn against the proposal, which they say is not required by the Anglicans or other Protestant bodies, but solely in the interests of Roman Catholics, to provide sectarian teachers in national schools that are still to remain nominally unsectarian. They ask if it is reasonable that the teaching in schools supported almost entirely from the Imperial Exchequer should be handed over to a Church that denounces united instruction as godless. His grace, in the course of a guarded reply, stated that the Government would adhere to the fundamental principles of the Irish system; and, while admitting that the whole subject is under the consideration of the Cabinet, he snubbed the Commissioners who had responded to his request for information by a statement of their opinions. So far this is satisfactory, and it is not probable that with the present drift of public opinion the Government would raise a storm by proposing to hand over the Irish training institutions to the Romish priesthood.

The situation in France remains almost unchanged. But the election of a Bonapartist deputy over a Septennalist on the second ballot for the Hautes-Pyrénées — the Republican having retired—is said to have created much sensation in the National Assembly, which four years ago placed the Imperial family under interdict, and only a few days back appointed a committee to inquire into a supposed Bonapartist conspiracy. The importance of this election is dwelt upon with emphasis by the able correspondent of the *Times*, who says:—

> Empire or Republic—that is the question, and nothing else. The Bonapartists know their turn will come. The most reasonable among them are afraid it will come too soon. I am aware, indeed, that there are people who have hitherto fancied the remembrance of the disasters of the last war—the invasions, the humiliations, the ruinous indemnities—would prevent the return of the Empire. But they are little acquainted with France. Vanity prevents the country from long remembering its defeats. It only bears in mind its victories. . . . The country wants to revert to the splendours of the abolished *régime*, and in spite of all the obstacles by which it is attempted to separate them, France and the Empire are extending their arms to each other.

To this result no one has so greatly contributed as the Duc de Broglie—whether in power as M. Thiers' successor, or since his retirement from office, as the most influential adviser of Marshal MacMahon. The Orleanist statesman still seems to dream of a select constitutional monarchy, and wants the Assembly so to discredit itself that it will need to be dismissed, and the President be enabled to *octroyé* a constitution. The only chance of stemming the rising tide of Imperialism is a union of the Centres, which the Duc d'Audiffret-Pasquier is striving to effect, and the Orleanist Duke to prevent. The Assembly seems in the mood, if the Constitutional Bills are introduced by the present moribund Cabinet, to indulge in protracted debates before shelving them. The majority seem to prefer a long suspense to the speedy accession of the Duc de Broglie followed by a *coup d'état*.

Is the severe and protracted conflict between Prince Bismarck and the Ultramontanes about to abate? The question is suggested by the significant inquiries addressed by the Vatican to the Prussian bishops, in view of the constantly increasing number of vacant livings and decrease of students of Catholic theology, asking whether there are no means to fill up vacant livings in their dioceses consistent with canonical law, and at the same time compatible with the new ecclesiastical statutes of the kingdom. As our German correspondent shows, the Civil Marriage Bill for the whole empire, which is of a very stringent nature, has excited great anxiety among the Roman Catholic clergy, who will be still more disturbed by

the measure announced at the opening of the Prussian Diet, under which the Catholic congregations, whose property had been so long controlled by priest and patron exclusively, obtain the right to look after their pecuniary interests, the priest being placed in a position of dependence on his parishioners. Congregationalism may appear natural enough to Protestant Englishmen, but in the eyes of Roman Catholics in Germany, as well as elsewhere, it is subversive of their ecclesiastical organisation.

The young King of Spain has received a right royal reception from the citizens of Madrid, as well as at Barcelona and Valencia, and he has started for Saragossa and other Northern cities, and will subsequently be presented to the armies in the field at Tafalla and Peralta, which have made his accession to the throne so easy. Some light has been thrown upon the policy of his new advisers—at the head of whom is Don Canovas, who though the trusted friend of Alfonso XII., is a Liberal statesman surrounded by reactionary colleagues and an unteachable aristocracy. One of the first steps of the Government was to restore the privileges of the Roman Catholic Church, their incomes and property; and though the King has made a specific declaration of his intention to adhere to the principle of religious toleration, the *Times* correspondent, whose letter we quote in another column, expresses a fear that the native Protestant churches, with their Sunday and day-schools, are all in peril of being closed, and says that no little alarm exists in the minds of their supporters, who have had six years' freedom from all molestation. In fact there is "every probability that the battle of civil and religious liberty is about to be fought over again in Spain." It is probable, however, that the warning received from Berlin has not been without some result, for the same correspondent remarks that the foreign Powers "can, at this juncture, exercise a moral influence over the Spanish Government which may deter it from outraging the spirit of the age by a return to the old days of priestcraft and superstition." In respect to politics, the threatened German naval intervention, with a view to obtain redress from the Carlists for the capture and destruction of a Prussian ship, has been suspended on the promise of the Madrid Government to undertake the task themselves.

WHO SHALL LEAD THE LIBERALS TO BATTLE?

MR. GLADSTONE'S definitive withdrawal from the leadership of the Liberal party has occasioned, as might have been expected, great embarrassment as to the choice of his successor. In one respect, and in one only, is the party agreed. To Lord Granville, we are led to believe, the political chieftainship of the entire Liberal force will be offered. This proposal has many considerations in its favour. But Earl Granville is in the House of Lords, and is thereby precluded from leading the party in the House of Commons. He may exercise no small influence in guiding the general policy of Liberals, and, in the main, we can scarcely doubt, he will temper his counsels with that considerateness of spirit and courteousness of demeanour for which he has hitherto been famed. Still, it is obvious that vast importance attaches to the representation and exposition in the House of Commons of the policy which he may sanction. The sentiments of the party, even when they are fairly interpreted by him, may be submitted by his *alter ego* in the popular branch of Legislature with shades of meaning attached to it, and with implications involved in it, which might, even in the course of a single session, betray a large section of the Liberals into a false position. The question, therefore, as to who shall lead the present Opposition in the House of Commons, is one which, although we would not describe it as of vital moment, challenges the most thoughtful and dispassionate deliberation on the part of all who will be held responsible for the ultimate decision.

The gentlemen nominated to the post (we cannot authoritatively say by whom, but probably by Club coteries) are the Marquis of Hartington, Mr. W. E. Forster, Mr. Lowe, Mr. Goschen, and Sir William Harcourt. The choice will have to be made by the general body of those Members of Parliament who need some one to lead them in the presence of the political adversary, and a meeting for this purpose, we are given to understand, will be held at the commencement of the ensuing session. The claims of the Marquis of Hartington are chiefly those of social rank and connection. He is a Cavendish, and he will probably carry with him the support of the "old Whig families," and of that considerable wing of the Liberal army which prefers to march under the old flag of "Civil and Religious Liberty." No one probably would have thought of assigning to him the post vacated by Mr. Gladstone but for the accident of his birth. He can speak sensibly, but his best friends would hardly claim on his behalf that he can speak impressively. He is not distinguished by any wide range of political information, and his industry, although perhaps creditable to the heir of a dukedom, would hardly be described as indefatigable. Practice and an ever-present sense of responsibility might possibly enlarge his intellectual calibre to a scale above mediocrity. But, we think, his political life, up to the present moment, has presented no evidence of his being endowed with the qualities, mental or moral, fitted to engage the confidence of any great number of followers. Of Mr. Lowe's pretensions we need not speak. His want of judgment has been on several occasions so glaringly obtruded upon the public mind that it is not to be redeemed by even his intellectual vivacity and sparkle. Mr. Goschen, a man highly to be respected, and who has the repute of being a good administrator, is "not strong enough for the place." Sir William Harcourt—well, we need say nothing more of him than that he would be, if pitched upon, a leader without followers. We have reserved the name of Mr. Forster because his claims are of such a character as to require separate consideration.

There cannot be a doubt, we think, that Mr. Forster's qualifications for leading the Liberal party in the House of Commons in ordinary times are pre-eminent above those of any of his competitors. He is a rugged speaker; but he can generally speak—and forcibly too—to the point. His industry is indomitable. His political knowledge, though not to be compared with that of Mr. Gladstone, is extensive, and, within certain limits, varied. His political sympathies incline more steadily towards democratic views, than towards those which terminate in oligarchical rule. He is a favourite in the House of Commons, but more so among those who sit opposite to him than among those who sit behind him. He is candid, flexible, and courteous to his foes—less so, even in his Parliamentary speeches, to his friends. What he may be in the lobbies to the former, we do not know. What he is to the latter we cannot profess to admire; it is not conciliatory, it is not attractive; it has no healing or binding influence. For a leader this is a serious defect, and would probably exert no little disintegrating force upon the band of men whom he would be chosen to represent. But there is another and a much more imperative disqualification of Mr. Forster for the post, which cannot but be present to the thoughts of many who will presently take part in selecting Mr. Gladstone's successor. There will not, we believe, be any disposition on their part to act under the impulse of vindictive motives. But it would be impossible—or, if it were possible, it would be puerile—to regard Mr. Forster's educational policy as a matter that can be wisely or safely set aside in judging of his fitness to lead the Liberal party.

The politics of modern times divide themselves into two main groups. There are what we may call the purely secular politics, and there are those which are strongly tinctured by sentiment, whether moral or religious. The material interests of the nation are comprehended in the one; the mental and spiritual interests of the nation are implicated in the other. The last, in proportion as the national life becomes developed, is of more importance than the first. Mr. Forster would probably fitly and fully express the wishes of the Liberal party in relation to all those topics which fall within a purely secular range. In regard to sanitary questions, to local administration, to the relations of capital to labour, to the tenure of land, to the extension of household suffrage to counties, and to the distribution of electoral power, his views (unless we have mistaken them) are characterised by breadth, generosity, faith, and courage. He is to be trusted over this region of practical politics by the most forward amongst us. The Radicals need not hesitate to commit interests of this kind to such a manipulation of them as may belong to the official duties and powers of a leader of the Opposition in the House of Commons. But opinion—and we may add, Parliamentary opinion—is approaching another and a much higher class of questions than that above indicated. Not even Mr. Forster can long postpone a consideration of the ecclesiastical policy which now absorbs so much of the attention of the public. How is he disposed to deal with that huge and richly-endowed monopoly which, while its very existence overrides every sentiment of justice, is rapidly tending in practice to give enormous development to sacerdotal assumptions? We do not ask what may be his opinion of disestablishment. We do not expect that the leader of the House of Commons, for some time to come, will give in his adhesion to that cause. But in what direction will Mr. Forster be likely to lead the House of Commons in relation to the ecclesiastical policy of the future? We know that his Education Act vastly and, as we think, most gratuitously added to the power and influence of the clergy of the Establishment, and that Mr. Forster doggedly refused to allow of any amendment of it which might, to a small extent, have counteracted the clerical bias of its provisions. We believe that he has very little spiritual sentiment—for he has avowed as much—and that his ecclesiastical outlook, if he has ever distinctly shaped it to his own mind, is predominantly Erastian, and would ultimately rest upon "concurrent endowment."

Now, it seems obvious to us that men who are deeply interested in freeing all religious institutions from State support and control, can take no active part in committing the responsibility of the leadership of the Liberals to a statesman so completely at variance with themselves upon what they regard as the most important political problem of the present age. It appears to us that they have no choice but to refuse binding themselves to an allegiance which they could not conscientiously render. Should Mr. Forster be chosen, let him be chosen by those who can fairly trust him to the furthest limits of his commission. Let him not, however, be justified by being able hereafter to refer to the confidence reposed in him by the friends of disestablishment. We would give him no right to wield their influence in opposition to their wishes. The selection of him for so important a post would carry with it to the outside world a meaning which could hardly fail of being disastrous; and, not for curative, but for protective purposes, those who hold the principles of "religious equality" in their only complete and consistent form, should refrain from putting forward Mr. Forster as their official representative in Parliamentary debate.

LITTLE TRICKS OF A GREAT PARTY.

WE understand well enough the value attached by many Liberals to a period of Tory domination; and looking to the sudden impulse given during last year to one great question, we should be blind indeed if we did not acknowledge the services of the present Ministry. But such advantages may be bought too dear; and it is to be feared that one immediate result of Mr. Gladstone's retirement will be to enhance their price. We have been repeatedly comforted with the assurance that the Conservative reaction could not possibly mean anything more than standing still; and that no Ministry, commanding the confidence of a British Parliament, was likely to be in any proper sense of the word retrogressive. Unfortunately the assurance is not found to hold good except in regard to large embodiments of broad principle, to disturb which would threaten something like revolution. The biographer of Lord George Bentinck will not attempt to re-enact the Corn Laws; nor will the self-appointed champion of Protestantism propose the re-establishment of the Irish Episcopal Church. But though such great accomplished facts are safe, it is not the less humiliating that a Tory Minister of Education should be permitted to consign poor little agricultural labourers to a deeper depth of ignorance than before. And many school boards would tell a significant tale of the sharpness of the contrast in their experience between Liberal and Tory rule at Whitehall Gardens. In one instance, that of the Endowed Schools Commission, Lord Sandon came nearer than is commonly supposed to success in completely reversing the Liberal policy. When Mr. Fawcett first sounded a call to the rescue, he was supposed to be leading a forlorn hope. And had he not persisted with that individual decision of purpose which always distinguishes his action where he believes any great principle to be involved, it is certain that Lord Sandon would have gained fresh laurels in his lately assumed character as the apostle of obscurantism. In the present headless condition of the Opposition we quite expect to see a more aggressive and insolent attitude adopted by ministerial bigots. And, therefore, it behoves the friends of religious equality to keep a sharp look out, and to take prompt decided action whenever necessity arises.

Let us take by way of illustration the case of St. John's Hospital at Bath. This is not an institution which could have been touched by the defunct commission. But it is one to which the general line of policy followed by

that commission is pre-eminently applicable. There exists no instrument to show that it was ever intended to have a specially ecclesiastical character. True, the "pious founder" was a bishop, who lived in that glorious period of Papal supremacy, the twelfth century; and therefore it is in the highest degree likely that he intended his posthumous guests to spend the greater part of their time in praying for his soul. But certainly the very last thing he would have thought of, if he could have foreseen such an institution, would have been the selection of trustees exclusively from the members of a Protestant Episcopal Church. And not only is there no instrument in existence which prescribes the sectarian character of the trustees or of the beneficiaries, but the practice in regard to their appointment has hitherto been the reverse of exclusive. The management and control of the charity has been successively vested in a monastic chapter, in the Crown, in the rector of a neighbouring church, in the mayor and corporation, and finally in the "Bath Charity Trustees"; but at no period, so far as we can learn, was any religious test imposed either upon the managers or the recipients of the charity. There is certainly an award given by Sir John Trevor, Master of the Rolls in 1716, which seems to assume as a matter of course that the "brethren and sisters" cannot possibly feel any conscientious objections to the Church of England services. But whether that can be held binding in law is a point not yet settled. And if it should be so, we can only say it is high time that the law was altered. But at any rate, so far as the management and control are concerned, the very first attempt to give a sectarian character to the ruling body is being made by the present Charity Commissioners. Amongst the trustees appointed after the Municipal Reform Act we are told that Nonconformists were in a majority. At a later date the division was about equal; and this seems to have been the case when, in 1859, a new scheme for the management of the charity was proposed by the commissioners to the trustees. One of the clauses of this scheme provided that all inmates should attend the chapel service, "unless detained by sickness, or being members of some other recognised denomination." Whether "Shakers" would be a "recognised denomination" or not we can hardly judge. But though the wording shows how obstinate is the prejudice in favour of authoritatively restraining the private judgment of the poor in matters of religion, at any rate it also clearly proves that so recently as the above mentioned date the Charity Commissioners had no thought that they were dealing with a sectarian institution.

But here comes a turning-point in the story. Some zealous Churchmen among the local trustees, scandalised perhaps by a reference to "other recognised denominations"—as if the respectable poor could possibly be of any but one denomination!—proposed to quote the words of Sir John Trevor's award, "unless detained by sickness or any other urgent occasion." We suppose a man's conscience might afford him as "urgent occasion" as anything else for declining the services of a particular denomination. And we shall not too hastily believe that the award mentioned would necessarily carry the meaning attributed to it. But, at all events, the design of the sectaries amongst the trustees was to limit the benefits of the hospital to those who agreed with their own religious opinions. This was very naturally resisted by the members of "other recognised denominations." But on a division the obnoxious proposal was carried by the casting vote of the mayor. This caused a considerable amount of local excitement. Rival meetings on opposite sides of the question were successively held in the Guildhall; and the Charity Commissioners found their action paralysed by the storm that had been raised. The Attorney-General then, at their instance, moved the Court of Chancery for a decree requiring the settlement of a new scheme. This was obtained, and quite recently the scheme has been propounded, which seems to meet the views of all parties very fairly, except on one point. The very first clause requires, contrary to all applicable precedent, that the trustees for its administration shall be exclusively members of the Church of England. And inasmuch as the municipal charity trustees are not necessarily of any denomination in particular, those who are willing to take upon themselves this special duty are required to sign a declaration that they are members of the Church of England. In fact, a small Corporation and Test Act is to be re-introduced for the ecclesiastical discipline of Bath. And why all this sectarian scheming about a poor little hospital for a few old men and women? The cause is evident. There are revenues in the case, amounting now to about 1,000*l.*, and promising, we understand, to increase, in the course of a generation, to some 10,000*l.* a-year. This is too good a thing to be lost without a struggle. And unless Liberals outside of Parliament encourage by their decided attitude the little, leaderless, demoralised, and bewildered band inside, such little tricks of picking and stealing may do much during the next year or two to increase the vested interests of ecclesiasticism.

LORD RUSSELL'S RECOLLECTIONS.

LORD RUSSELL has played so considerable, and, on the whole, so honourable, a part in English history that any publication written by him, in the advanced maturity of his age, although by no means in the decay of his powers, naturally secures our respectful attention. We may, perhaps, wish that his "Recollections" were more distinctly biographical than they are, just as we could have desired that his "History of Protestantism" had been less of a compilation smacking of Dean Milman and other ecclesiastical authorities. Nevertheless, when we remember that the veteran Whig statesman, like Pope Pius IX., is now a nonagenarian, we feel that we ought to extend to him a large amount of literary forbearance, and that we ought not to expect that the execution of his work will altogether realise even his own design. After all, his "Recollections" contain a sufficient number of reminiscences to justify the title; and, although there is a want of order or coherence in the sequence of events and ideas, many things are recorded which the public will read with interest—partly because it is Lord Russell who writes them and partly because they shed considerable light upon contemporary history and upon the political celebrities of his own time.

The first fact which excites our interest on the very threshold of the work is the enormous interval which has elapsed since Lord Russell made his first acquaintance with public life. From 1810 to 1873 is a period of sixty years—a period, moreover, full of the most dramatic and stirring events, in the majority of which Lord Russell, either as a member of Parliament or as a statesman, bore a leading part. The aspect of the world has marvellously changed since the young nobleman, after visiting "the great Duke's" headquarters in Spain and completing the grand tour of the Continent, was summoned home to sit prematurely in the House of Commons as a representative of one of his father's close boroughs. The close boroughs themselves have fared badly since those days when, as the veteran reformer tells us, a cynical nobleman gave one of the seats at his command to a waiter at White's, and a sporting peer "used to go out hunting, followed by a tail of six or seven members of Parliament of his own making." Our readers, generally, will fasten upon what Lord Russell says about the Reform question with a genuine feeling of gratitude to the man who is pre-eminently the Nestor of that great cause. He considers that after the course which Sir Robert Peel had taken against the Corn Laws, he ought not to have been the Minister to abolish them; and he is equally severe upon Mr. Disraeli for his political tergiversation in denouncing as revolutionary the Whig proposal to admit seven-pound ratepaying householders within the pale of the constitution, and then a few months later lowering the franchise "by a jump" to all householders in the towns. He forgets that the English people are so anxious to obtain good measures that they are not disposed to scrutinise too closely the motives or the antecedents of those who succeed in grafting them upon the statute-book; and probably at the bottom of his highly moral reflections, there is a feeling of disappointment that the willingness of two Tory Ministers to do the work of the Liberal party has deprived him of the prestige which he and his party would have derived from the abolition of the Corn Laws and the extension of the suffrage. Still Lord Russell's services to the cause of popular representation have been so substantial that he can well afford to be generous even to Mr. Disraeli, and to award to the Minister who opposed Reform in 1865, the dubious honour of having in 1866 passed a more sweeping measure than the one which had previously excited his hostility.

On questions of foreign policy Lord Russell is hardly more satisfactory. He makes a curious disclosure concerning the Russian War; the real history of which has yet to be written. He says that if he had been Prime Minister, or had had sufficient influence in the Cabinet, at the time war was declared, a certain Vienna Note would have been accepted as a settlement of the difficulty. According to to his view peace would never have been broken, and, as a consequence, Lord Aberdeen's Government would have passed a satisfactory Reform Bill. It is generally a very thankless task to discuss "what might have been if statesmen had done wise instead of foolish things"; but Lord Russell does not appear to be conscious of the gravity of his confession as its affects his own share of responsibility in the Aberdeen Cabinet. If he was of opinion that a certain Vienna Note ought to have been accepted, why did he not insist upon the adoption of the policy; or, as an alternative, retire from the Cabinet? Lord Russell's lament appears to be that the rejection of the Vienna Note robbed the Whigs of the glory of passing a Reform Bill. What we regret is that an acknowledged blunder in statesmanship should have cost the nation a hundred thousand lives and a hundred millions of treasure. But Lord Russell clearly does not shine in foreign politics. We believe there is not a man in the country besides himself who does not now heartily rejoice that the Alabama claims are relegated to the limbo of defunct questions; but yet he rails against Mr. Gladstone and Lord Granville for having got the country out of a scrape which originated primarily in his own carelessness and want of judgment. Indeed he developes almost a morbid propensity to depreciate Mr. Gladstone, to impugn his patriotism, and generally to damn him with faint praise.

After this somewhat ungracious criticism it is pleasant to turn to a view of Lord Russell's "Recollections," which commands our entire sympathy. All through these pages he is conspicuous as the steadfast champion of religious liberty. With true logical discrimination he denounces "the clumsy expedients" by which the Education Act was rendered "offensive and insulting to the Protestants of England"; and in a really noble passage he attacks the Ritualising tendencies of the Church of England. "We have now to relate that men who are not required to endure an hour's pain for the benefit of mankind, put on all kinds of harlequin dresses, and perform all sorts of antics, to resemble, as they pretend, the great and memorable sacrifice of Christ's propitiation; and without suffering pain in a little finger pretend to imitate and assume the attitudes of our Saviour, and to accomplish in their own persons the mystery of a Divine Being who actually gave His life for the benefit of mankind." These are memorable words. They show that the venerable Statesman, whose life has been spent amid the turmoil of politics, retains in his old age a just perception of the simplicity of the Gospel; and that he is anxious to transmit to posterity uncorrupted the great principles of the Protestant Reformation. We differ from him as to some of the means by which this object may best be accomplished, but the spirit he breathes is as worthy of his subject as the language in which it is expressed.

THE CONGREGATIONAL MEMORIAL HALL.

Everything connected with this interesting building in Farringdon-street has been attended by success, and not the least of the successes were the two meetings held yesterday in connection with its opening. The building itself, as our readers know, is of a remarkable character. It is finely designed, and the internal arrangements are both handsome and convenient. Many saw the interior for the first time yesterday, and we believe that the expressions of admiration were unanimous. It is certainly well adapted not only to please the taste and strike the imagination but to be the cathedral institution of Congregationalism, whence, as in the primitive cathedral times, the Gospel may be sent out, not to one diocese alone, but to all the world.

We give a report of the speeches which were made at the morning ceremony and the evening meeting. Our readers will see that they were jubilantly confident, yet pervaded by anything but the feeling that much having been done, the Congregationalists can now afford to rest and be thankful. On the contrary, the building was adapted above all for the facilities which it offered for more extensive work. Sturdy, also, was the examination of Nonconformist principles throughout the two meetings, the tone of which, in this respect, was unmistakably characteristic.

There was a large attendance of leading Congregationalists at both meetings, but a striking absence of members of other denominations. We hope that some of these were invited, as this was an occasion when the broad sympathies of Congregationalism could be most happily illustrated.

It is considered very likely that the meeting of South Wales mine-owners on Friday will result in a general lock-out for 20 per cent. reduction.

Literature.

"FAR FROM THE MADDING CROWD."*

Those critics who ascribed this story to George Eliot, when it began to appear anonymously in the *Cornhill Magazine*, are not without many justifications. There are wondrously vivid portraitures of certain peasant types in this book; the dialogue is real, and characterised by a certain naïve digressiveness which, however, is never allowed to go beyond legitimate bounds and become wearisome; yet each of the characters is permitted free play in discourse, if we may speak so. Better rustic talk this generation has certainly not seen outside George Eliot's earlier novels. Mr. Hardy has not only seen his types; clearly enough he has lived among such, and lovingly studied them: their toils, their treats, their pastimes, their gossip, have become matters of personal interest to him; their peculiar traits and failings have passed into the treasure-trove of his imagination, and have there taken on hues that are scarce their own; they are so touched with his sympathies and his individuality, and now and then his own impressions seem to mingle with theirs by such subtle and unconscious affinities, as almost lead us to think that he has hardly yet removed himself so far from them as to be disinterested to the extent that the *highest* art demands. But the truth is, that unless with some license of idealisation, we greatly fear it is hardly possible to construct a novel out of English peasant life. Its ignorance, its half-bestial indifference to aught but the need of the passing moment, its unimpassioned submission to circumstance, its dull, pathetic, helpless plod, plod, plod, are hardly such as to excite the fancy of the fiction writer. We have, however, seen recently a great awakening, which demonstrates possibilities; and, after all, it is with possibilities the novelist has to do. You might have gone the length and breadth of Scotland at the time of which Scott wrote, and not found an actual Dandie Dinmont or Cuddy Headrigg; but you could not have escaped being brought to believe in either type as a possibility of the Scotch character. So, too, it is in Mr. Hardy's case. His Gabriel Oaks, Laban Falls, Hewery Frays, Smallburns, Colgans, and Poorgrasses, are after all, what the English peasant may be, as re-created for us by Mr. Hardy's sympathies and imagination. The only point perhaps is that he now and then allows his *intellect* and its suggestions to have too much say in the matter, and reads what are strictly his own *ideas* into the minds of his poor peasants. Looked at as character-painting, the one defect of the work may be said to lie here. He himself, with his larger scope and "discourse of reason," is apt to be interjected behind the character, and to illuminate their harsher outlines, but now and then with some sense of subdued grotesquerie. This once conceded in a qualified way to the one or two critics, who in a kind of reaction have charged against the book on this ground, and we have nothing but admiration and praise.

Seldom have we met with a novelist who combines such power over character—especially of an unpromising and prosaic order—with such marvellous powers of construction, and of making situations, and availing himself of them. Whatever fault may be found with the work as to details, that Mr. Hardy is a consummate story-teller must be conceded. Not a point is lost. If you do not keep your mind engaged on the page, you are sure to lose something—perhaps something most essential. All is shapely well knit together, and finished with the utmost precision. Then for description, we have passages that are perfect—as witness that picture of Gabriel's journey after the ewes which were amissing, and the place where he found them driven over the cliff, victoriously watched by that young dog, George's Son. Then there is the picture of the fair, where Gabriel Oaks tries first to find a situation as a bailiff, then failing, assumes the smock and crook of the shepherd, and finally betakes himself to the flute-playing; or his conduct on the burning rick in the farmyard, where Bathsheba—the heroine—sees, but at first fails to recognise, him; or that last grim journey of poor Fanny Robin, whose whole history, involved as it is with that of the chief characters, throws a tragic atmosphere over the whole. And then for humour—to remark that it is diffused over the whole work like an essence is simply to say that it is genuine, and not mere verbal wit or word-play. As an instance of this, we would cite the whole chapter—"the Chat"—a report of what was said at Warren's Malthouse, that night after the rick was burned, and when Gabriel Oaks went there with the rest. To return for a moment to the leading characters: Bathsheba, in her wilfulness and independence, in her genuine honesty, yet girlish caprices, who can appreciate the faithful self-denial of Gabriel Oaks, and yet can withhold her love from him till long discipline has done its work, is admirably pourtrayed; she is a character wholly fresh in conception. Then Sergeant Troy, the illegetimate son of a nobleman, with his dash of adventure and spendthrift recklessness, combined with selfish calculation and cool self-indulgence, who manages to steal Bathsheba's heart, just at the moment when the ice of cynical reserve in Farmer Boldwood is broken up by his passionate love for Bathsheba, and he too is developed with great skill. As for Gabriel Oaks, it is a masterpiece, strong, original, striking—the very simplicity of the character being the source of difficulty in presenting it.

We are painfully conscious that it is beyond our power to give any adequate idea of this remarkable piece of work either by description or by extract. We hold that it is hardly fair to an author rigidly to epitomise his plot, and thus take away half the readers pleasure from the book you are advising him to read; so we shall content ourselves with giving a specimen or two of Mr. Hardy's style, believing that for the rest our readers will take our word on trust and get the book for themselves. This is part of the passage in which occurs Mrs. Coggan's report on Farmer Boldwood's love-affairs—into which she falls by his having called on Bathsheba, Miss Everdene, at an awkward time:—

"'Who is Mr. Boldwood?' said Bathsheba.

"'A gentleman-farmer at Lower Weatherby.'

"'Married?'

"'No, Miss.'

"'Now old is he?'

"'Forty, I should say—very handsome, stern-looking, and rich.'

"'What a bother this dusting is! I am always in some unfortunate plight or other,' Bathsheba said, complainingly. 'Why should he enquire about Fanny [Robin]?'

"'Oh, because, as she had no friend in her childhood, he took her and put her to school, and got her her place here under your uncle. He's a very kind man that way, but Lord—there!'

"'What?'

"'Never was such a hopeless man for a woman! He's been courted by sixes and sevens—all the girls, gentle and simple, for miles round, have tried him. Jane Perkins worked at him for two months like a slave, and the two Miss Taylors spent a year upon him, and he cost Farmer Ives's daughter nights of tears and twenty pounds' worth of new clothes; but, Lord—the money might as well have been thrown out of the window.'

. . . . . .

'What a pucker everything is in!' said Bathsheba discontentedly. 'Get away, Maryann, or go on with your scrubbing, or do something. You ought to be married by this time, and not here troubling me.'

'Ay, mistress, so I did. But what between the poor men I won't have and the rich men who won't have me, I stand forlorn as a pelican in the wilderness.'"

This is the picture of Sergeant Troy—"pity 'tis, 'tis true" that it applies to many besides him:—

"He was a man to whom memories were an encumbrance, and anticipations an superfluity. . . . . Being entirely innocent of the practice of expectation, he was never disappointed. To set against this negative gain there may have been some positive losses from a certain narrowing of the higher tastes and sensations which it entailed. But limitation of the capacity is never recognised as a loss by the loser therefrom: in this attribute moral or æsthetic poverty contrasts plausibly with material since those who suffer do not mind it, whilst those who mind it soon cease to suffer. It is not a denial of anything to have been entirely without it, and what Troy had never enjoyed he did not miss; but, being fully conscious that what sober people missed, he enjoyed, his capacity, though really less, seemed greater than theirs.

"He was perfectly truthful towards men, but to woman lied like a Cretan—a system of ethics above all calculated to win popularity at the first flush of admission into lively society; and the possibility of the favour gained being but transient had reference only to the future.

"He never passed the line which divides the spruce vices from the ugly: and hence though his morals had never been applauded, disapproval of them had frequently been tempered with a smile. This treatment had led to his becoming a sort of forestaller of other men's experiences of the glorious class, to his own aggrandisement as a Corinthian, rather than to the moral profit of his hearers.

"His reason and his propensities had seldom any reciprocating influence, having separated by mutual consent long ago; thence it sometimes happened that, while his intentions were as honourable as could be wished, any particular deed formed a dark background which threw them into fine relief. The sergeant's vicious phases being the offspring of impulse, and his virtuous phases of cool meditation, the latter had a modest tendency to be oftener heard of than seen."

It is Mr. Hardy's method to develop his characters by action rather than to describe them, but this analysis of Sergeant Troy, while it is exceptionally exhaustive, is very powerful, and suggestive every way, and its significance lies in the fact that it may stand for a whole class of doubtful characters—some of whom we have often come across. We shall conclude our notice by the fine picture of Gabriel and Bathsheba, when after the many vicissitudes and trials, they stand as man and wife:—

"Oak took up the light and went into the porch, followed by Bathsheba with a shawl over her head. The rays fell upon a group of male figures gathered upon the gravel in front, who, when they saw the newly-married couple in the porch, set up a loud 'Hurrah!' and at the same moment bang went the cannon in the background, followed by a hideous clang of music from a drum, tambourine, clarionet, serpent, hautboy, tenor-viol, and doublebass—the only remaining relics of the true and original Weatherbury band—venerable, worm-eaten instruments, which had celebrated in their own persons the victories of Marlborough, under the fingers of the forefathers of those who played them now. The performers came forward, and marched up to the front.

"'Those bright boys, Mark Clark and Jan are at the bottom of all this,' said Oak. 'Come in, souls, and have something to eat and drink wi' me and my wife.'

"'Not to-night,' said Mr. Clark, with evident self-denial. 'Thank ye all the same; but we'll call at a more seemly time. However, we couldn't think of letting the day pass without a *note of admiration* (!) of some sort. If ye could send a drop of some'at down to Warrens, why so it is. Here's long life and happiness to neighbour Oak and his comely bride!'

"'Thank ye, thank ye all,' said Gabriel, 'a bit and a-drop shall be sent to Warrens for ye at once. I had a thought that we might very likely get a salute of some sort from our old friends, and I was saying so to my wife but now.'

"'Faith,' said Coggan, in a critical tone, turning to his companions. 'The man hev learnt to say "my wife" in a wonderful naterel way considerin' how very youthful he is in wedlock yet—hey, neighbours all?'

"'I never heard a skilful old married feller of twenty years' standing pipe "my wife" in a more used note than a' did,' said Jacob Smallbury. 'It might have been a little more true to natur if 't had been spoke a little chillier, but that warnt to be expected just now.'

"'That improvement will come with time,' said Jan, twirling his eye.

"Then Oak laughed, and Bathsheba smiled (for she never laughed readily now), and their friends turned to go.

"'Yes, I suppose that's the size o't,' said Joseph Poorgrass, with a cheerful sigh as they moved away, 'and I wish him joy o' her; though I were once or twice upon saying to-day with holy Hosea, in my Scripture manner, which is my second nature, "Ephraim is joined to his idols, let him alone." But since 'tis as 'tis, why, it might have been worse, and I feel my thanks accordingly.'"

This is one of the many passages in the book which might well make one think of George Eliot.

* *Far from the Madding Crowd.* By THOMAS HARDY, author of "A Pair of Blue Eyes," "Under the Greenwood Tree," &c. With twelve illustrations. In two volumes. (London; Smith, Elder, and Co.)

"THE TOWER OF BABEL."*

Mr. Austin is indefatigable. He is a man of genuine poetical impulses, and often writes with real power. But a dramatic poem formed on the old-fashioned model, extending to over 200 pages of blank verse, is far from promising. And it does not add to the promise of interest that it is Scriptural, and actually deals with a period so remote as that before the dispersion. However, it has to be said that, a period when angels still spoke with men, and when many of the most primitive elements of life may be presumed to have prevailed, furnishes its own points of advantage for poetical treatment. Mr. Austin has given his imagination free play, and has not denied himself an expression or a figure, because it involved an anachronism, but with that we are not inclined to find fault. However, it must be said that often he is diffuse, and inclined to render his verse *outrè* by the interjection of purely modern ideas and expressions. In his Prefactory note too, he begs the reader to bear in mind that, at the date ascribed to the building of the Tower of Babel, the Semitic race—or that portion of it at least, with whose fortunes the Old Testament is mainly busied—had not, according to the most orthodox Christian exegesis, as yet arrived at the doctrine of the immortality of the soul, even as a speculative opinion—a statement which seems somehow to consort ill with the idea of a poetic machinery in which angels and spirits play so prominent a part, notwithstanding that the point is actually argued so in Scene Second by Noema—the wife of Iran, the chief builder of the Tower, and the Angel Afrael—into whose mouth are put some of the finest passages in the work. Much thought and much labour have gone to the production of this poem, and some passages—notably that of Noema on the power of love—are very beautiful and striking. The root idea of the poem seems to be that as no great ambition which seeks a special means of enshrining itself, can attain this end without cruelty and injustice, heaven must thwart the enterprise either actually or in after results; so that it would not be difficult to find room for reading between the lines some satiric references to the materialisms and prosaic ambitions of the present day, with its slavery of caste, its millionaires, and down-trodden millions. Prescription, vested interests, and so forth, may well be called builders of Babel towers. But in this we may be going beyond what is allowed.

* *The Tower of Babel: a Poetical Drama.* By ALFRED AUSTIN. (William Blackwood and Son.)

Several songs—some of them very musical—impart some degree of relief and variety. This is the song of the male bondsmen, engaged at the tower on the Plain of Shinar:—

"Faster, faster, ever faster,
Moves our weary-circling labour,
Whilst the close and stern taskmaster,
Flogs us on with thong and sabre.
Resting but refreshens sorrow,
Slumber keeps our bondage endless;
Time forgets us and to-morrow,
Like to-day, beholds us friendless.
Faster—faster!

Chorus of Women.

In anguish and wailing,
Our babes see the light,
Drenched with tears unavailing
As cries in the night.
In our wombs we but cherish
A victim, a slave;
Born to suffer, then perish
And sleep in the grave.

MALE SLAVES.
(*Chanting.*)

Sweating, straining, panting, bleeding,
Upwards, storey piled on storey,
Climb we still, for lords unheeding
Aught save ease and gain and glory.
We are both but dust and leaven;
They, as we, are sad and mortal;
Yet, if we did win them heaven
They would leave us at the portal,
Bleeding—panting.

Chorus of Women.

Pile the bricks, mix the mortar,
The blinder we plod,
Life will seem to us shorter,
Less pitiless, God!
The sooner the levin
Of death will descend,
And the harshness of heaven
And earth have an end."

We have quoted this not as the best of the lyrics, but simply for the purpose of setting it alongside of these lines from the mouth of Noema—near the close—as bearing out, when thus set together, what we have said as to the meaning or motive of the poem—giving it some application and reference to these later times:—

"Tho' the Earth
May not ascend to Heaven, by Tower or aught
Of man's devising, Heaven descends to earth
For those who will receive it. We have it here,
Here in each other's arms, where spirit and flesh
Have recognised their kinship. Love is naught
But shadow or mere carcase, save it blend
The breath of both:—a name, a nothingness,
Or wholly self and bestial."

We cannot prophesy for Mr. Austin's bold adventure a large audience, but he will doubtless find his audience fit, though few.

THE QUARTERLIES FOR JANUARY.

A very cursory glance at the quarterlies that have as yet reached our hands is sufficient to indicate the very grave concern which certain public questions have aroused, and the earnestness of thought which they are exciting. Read, for instance, the first article in the *Westminster* on John Stuart Mill's "Three Essays on Religion." Is there a God? If so, is he a benevolent being, and can he be omnipotent? The disposition of the writer, after a review of the history and condition of the world, is to answer these inquiries in the negative. In a style remarkable for its force and seductiveness, he arraigns the government of the universe, and boldly, but mournfully, condemns it. Here we have the question of all questions once more raised—and it is to be feared that many possessing the culture of this writer are answering it as he has done. Related to this are three subjects discussed in the *Theological Review*—Mr. Mill's essay on "Religion, the Natural History of Theism," and the "Gospel Miracles," and the "Biblical Account of Creation," and "Miracles" in *Dickinson's Theological Quarterly*. The Papal question stands out prominently in the reviews. It is the occasion of an article in the *British Quarterly* on "Paparchy and Nationality"; of one in the *London Quarterly* on the "Church and the Empires"; and on "Ultramontanism and Civil Society" in the *British and Foreign Evangelical Review*. There has not been a period, for many years, when theological and ecclesiastical questions have been discussed with such animation as they are now.

Turning to the contents of each periodical we note, first, the singularly clear and satisfactory paper to which we have already referred in the *British Quarterly*. It is the fullest justification, on historical and political grounds, of the course that is being pursued by the German Government with regard to the Papacy, the outcome being a thorough vindication of that Government from the charge of persecution. The writer says:-

"It is not necessary here to enter upon a minute examination of the new ecclesiastical laws. The policy that dictated them, the principle that underlies them, and the spirit that animates them are more relevant to this discussion than are forms of expression or modes of execution. Now the motive of these laws is not to restrain the liberty of conscience, of faith, or of worship; not to interdict nor to control the Roman Catholic Church as a religious confession and communion; not to enforce uniformity of belief or of worship, nor to exalt one church above another, nor to interfere in any wise with the interior spiritual discipline of the churches; but their sole purpose is to defend the nation against the political action of a hierarchy that would destroy both its unity and its sovereignty. The hierarchy excommunicated Catholic teachers for refusing to teach in the State-schools the infallibility of the Pope as an article of faith; the Government hereupon withdrew from the clergy the old privilege of supervising the Confessional teaching in the public schools; and when the bishops were contumacious against this just and reasonable measure, the Government insisted that, as beneficiaries of the State, the bishops should give proofs of their loyalty. Finding that seminaries for the training of priests, supported by grants from Government, were controlled by Ultramontanes from Italy, and used for denationalising the priesthood and making them partisans of Rome against the State, the Government now requires of the clergy, as of all officials in the bureaux of State, a preparatory training in a State gymnasium and university—*i.e.*, a good literary and scientific education; and also, as preliminary to induction into the clerical office, it requires evidence of such education, of good character, and of loyalty to the State. To guard against abuses of power, the ecclesiastical reformatories are placed under State inspection. It is forbidden to use Church discipline for political ends, or for the injury of anyone in his person, his property, or his liberty; and for the protection of the inferior clergy, there is a right of appeal to a State tribunal against the oppressions of ecclesiastical power."

In the next article Mr. G. W. Cox's "History of "Greece" is very forcibly reviewed. Mr. Cox, as our readers know, belongs to the school of historians which has grown so rapidly since Niebuhr's time, which make short work of our old historical legends. But after all we do not like to see Lycurgus reduced to a myth and Herodotus altogether disclaimed. The jaunty article on the "Adornment of St. Paul's" might, we think, have been well omitted, and the "Bible's Place in a "Science of Religion" is very heavy. Very fresh and interesting, however, is a paper on "Early "Christian Inscriptions in France," and we are glad to see this Review recognising, without depreciating, the value of the "Greville Memoirs." "Europe and Peace" is very thoughtfully written, but it is not hopeful as to the immediate future. We wish we could say something to detract from the value of the writer's comprehensive survey of the political situation in Europe, but we are not able to do it. A good article upon "Erasmus," with the extremely valuable "Contemporary Literature," concludes this number.

The *Westminster* is full of articles of present interest. We have already characterised the first paper. That we have not exaggerated its tendency will be evident from one or two sentences which we will quote:—

"Surely this survey of the animal and human world make it impossible to regard an infinitely wise and powerful Creator as its author; makes it impossible to see in the correspondence of nature indications of benevolent intervention or omnipotent activity."

And this:—

"One such representative and pride of humanity Mr. Mill recognises in the Prophet of Nazareth, and though we cannot allow even the possibility of the express commission from God, which he somewhat reluctantly concedes, we are not unwilling to regard Jesus as a unique figure, and to assent, though not without qualification, to our author's admiring estimate of his character. A reformer, a martyr, a man of profound insight, with the eloquence of an orator and the spirit of a poet, Jesus has had an influence which we cannot think wholly undeserved."

In an article on "Railway Regulation and Railway "Purchase" we have the best words that have yet been said in favour of Government purchase, but they do not convince us. The teetotallers are hotly assailed in the "Bible and Strong Drink." Mr. Greg's "Rocks Ahead" is acutely criticised in the next paper, where some sharp things are said of the political proclivities of the clergy, but also some disparaging references to the influences of religion. "Aristotle" is the subject of another paper, from which we pass on to one on "Charity, Pauperism, "and Self-Help," full of valuable information and extremely suggestive. The writer's suggestion of a National Friendly Society is well worth considering. The "First Metallurgists" will be esteemed as of distinctive value in its own department, but few will like the tone of "Home Life: English Dwel-"lings." In fact, the *Westminster* seems somewhat out of humour this month.

The *New Quarterly Magazine* will be heartily welcomed by those who have already made its acquaintance. "Canada: An Emigrant's Journal"—a journal extending over many years—will dispose its readers to pause before deciding to select Canada for emigration. The writer says:—

"I have no doubt all persons emigrating with a little capital might do well, if they had the necessary enterprise; but, as a general rule, there is little energy amongst Canadian farmers; or amongst Canadians at all; they have contracted many of the Yankee habits, but have not yet attained to their go a-head activity. Any important enterprise is undertaken by Yankees and not by Canadians, and if anything like the energy found amongst business men of England were displayed in this country it would be much more prosperous than it is."

Mr. Barnett Smith's paper on Hawthorne contains some good critical writing, but it is inferior to Mr. Page's remarkable essay. Still, we have been refreshed and gladdened in reading it. There are two tales in this number, one by Mrs. Lynn Linton and one by Mr. Dangerfield. Both are powerful but rather mournful. The writer on "English "Flower Gardens" predicts an abandonment of our present artificial system of massing flowers in beds, and a return to a more natural order. We are glad to see Mr. Latouche's supplementary chapter on "Portugal." It contains a condemnation of the clerical system of education in that country. "Sir Philip Sydney" is a good subject for any writer. Mr. Henry Kingsley has given us here the mere external facts of his life, but has failed to tell us more.

We always welcome the *Popular Science Review*, and no number that we have read has surpassed the present. Mr. Mellor writes with originality on the "Microscopical Structure of Rocks"; Mr. Plummer deals with the "Nebular System"; Mr. Brittin with "Ant-Supporting Plants," and there are articles on "Gunpowder," by Mr. Atheridge, and the "Origin of English Scenery," by Mr. Horace Woodward. The "Scientific Summary," is, as always, admirable. We find one fact stated here that may be of use to householders, that is that coal undergoes a loss of forty-seven per cent. in calorific power on exposure to moist air, and also of one-third of its original weight.

We have to welcome a new theological quarterly issued by Mr. Dickinson. The contents of the first number are varied, but are drawn entirely from German and American sources. This, however, gives a special value to the periodical, and, supposing good judgment should continue to be exercised in the selection of articles, will make it especially welcome to many students. This number has papers by Professor Zöckler, Pastor Fuchs, Dr. Tischendorf, Dr. Delitzsch, Dr. Joseph Thompson, Dr. Warren, Dr. Gardiner, and Mr. A. H. Newman. Readers of Meyer will be thankful to the last named writer for the notice of that great Biblical scholar.

We have to thank the *London Quarterly Review* for well-written papers on Daniel, the Church and the Empire, and on Mr. Gladstone's Ecclesiastical Opinions. We think, however, that the critic of Dr. Bushnell is a little too severe, and we decline to accept the writer on Homer as a better translator than Mr. Gladstone.

One should read the article in the *Westminster*, from which we have given an extract, with the article in the *British and Foreign Evangelical Review* on the "Homeric Conception of Life and Immorta-"lity," a paper of remarkable freshness. On the whole, Homer had as cheerful a view of life as the modern writer. Amongst the other contents of this number are a paper on Ultramontanism, on the Geological Evidence against Evolution, on the Penal Element in the Sufferings of Christ, and on Bauer. The writing generally in this Review is scholarly, but somewhat rigid.

We have only space to add to the articles in the *Theological Review*, which we have already named, a paper of Dr. Appleton on the Endowment of Education, which will be read with curious interest by old Voluntaries. There are articles also on Dr. Rowland Williams, on Theodore Parker, on Ewald's History, and on the late Mr. Lamport, of Liverpool.

MR. GLADSTONE AND THE LIBERAL PARTY.

The following letters were published on Friday last:—

"11, Carlton-house-terrace, S.W., Jan. 13.

"My dear Granville,—The time has, I think, arrived when I ought to revert to the subject of the letter which I addressed to you on the 12th of March.

"Before determining whether I should offer to assume a charge which might extend over a length of time, I have reviewed, with all the care in my power, a number of considerations both public and private, of which a portion, and these not by any means insignificant, were not in existence at the date of that letter.

"The result has been that I see no public advantage in my continuing to act as the leader of the Liberal party; and that, at the age of sixty-five, and after forty-two years of a laborious public life, I think myself entitled to retire on the present opportunity. This retirement is dictated to me by my personal views as to the best method of spending the closing years of my life.

"I need hardly say that my conduct in Parliament will continue to be governed by the principles on which I have heretofore acted; and, whatever arrangements may be made for the treatment of general business and for the advantage or convenience of the Liberal party, they will have my cordial support. I should, perhaps, add that I am at present, and mean for a short time to be, engaged on a special matter, which occupies me closely.

"Believe me, always sincerely yours,
"W. E. GLADSTONE.

"The Earl Granville, K.G."

"Carlton-house-terrace, Jan. 14.

"My dear Gladstone,—I have received your letter of the 13th.

"I have communicated to you in detail the reasons which make me profoundly regret and deprecate the conclusion at which you have arrived.

"Your late colleagues share these feelings to the fullest extent, and have regretted the failure of their endeavour to persuade you to come to a different decision.

"We have no doubt that the Liberal party, in and out of Parliament, will feel as we do on the subject.

"The observations we have addressed to you are prompted by considerations of public advantage for the future, and not merely by our sense of your great services, and our sentiments of personal admiration and attachment.

"Yours sincerely,
"GRANVILLE."

Mr. Gladstone left London on Friday for Hawarden Castle.

The *Hour* says—"Mr. Gladstone having communicated to Her Majesty his intention to resign the leadership of the Liberal party, the Queen expressed her deep regret, and offered, not for the first time, to confer a mark of her royal favour on Mrs. Gladstone, as she had done on the late Mrs. Disraeli when some years ago she was created Countess of Beaconsfield. We are sure all our readers will appreciate Her Majesty's kindly feeling towards one who, as he says, has served his country for forty-eight years."

A despatch to the *Daily Telegraph* from Berlin states that Mr. Gladstone's retirement from the leadership of the Liberal party is much regretted in official quarters there, and also by all Liberal Protestants.

The *Observer* says that the question of Mr. Gladstone's successor will be decided by the leading members of the Liberal party before the opening of Parliament, but it thinks no final decision will be arrived at till after the approaching meetings at Birmingham, at which Mr. Bright is to appear, and in Sussex at which Lord Hartington is to be present. So far, it says, Lord Hartington seems to have the best chance of being selected.

Mr. Hunter Rodwell, M.P., speaking at the Cambridge Chamber of Agriculture meeting, on Saturday, expressed regret at Mr. Gladstone's resignation. He would rather see the Opposition led by a responsible man than left in the hands of several who would carry on a guerilla warfare."

Mr. Charles Mark Palmer, M.P., speaking at Sunderland on Saturday, referred to Mr. Gladstone's retirement, and said he had no doubt that the choice of the Liberal party of a successor would fall on the Marquis of Hartington, who had not offended any section of the Liberal party by crotchets of his own, as had some other members of the party.

The following declaration, agreed to by a section of the Radical party resident in the north of England, is being circulated privately in London, for signature preparatory to the selection of a leader of the Liberal party, in place of Mr. Gladstone:—"We, the undersigned electors and non-electors, intent on the future position of the Liberal party, consequent upon the retirement of Mr. Gladstone, declare that no new combination of Liberals will have our support unless the leader and the party are pledged to support measures to secure uniformity of borough and county franchise, redistribution of seats, a good land bill, assimilation of law for employer and employed, disestablishment and disendowment of the Church of England, and other such minor measures as are included in the programmes of the National Education League, the Electoral Reform Association, and the Labour Representation League. Any programme falling short of this will necessitate our starting candidates on all occasions pledged to these as essential measures."

A meeting of the United Nonconformist Committee is called for this day (Wednesday), at Crewe, "to take whatever action may be considered necessary consequent upon Mr. Gladstone's retirement from the leadership of the Liberal party." The Executive Committee of the National Education League is called together for to-morrow to consider the same subject.

Mr. Gladstone's relinquishment of leadership (says the Dublin correspondent of the *Pall Mall Gazette*) is treated by the Irish Conservative journals as a confession of final failure and as the result of "intense personal disappointment." They assume that he must be conscious of having made a profound mistake in his Irish policy, which, they add, his pamphlets and articles against Ultramontanism admit, and may be half-intended to do something to repair. Some Roman Catholic journals openly attribute Mr. Gladstone's "fall" to his having meddled with the Pope. It is a "judgment." They allow, however, that Irishmen did owe him a debt of gratitude.

At the annual *soirée* of the Stanningley Reform Club, held on Saturday, Mr. A. Illingworth, in speaking of the retirement of Mr. Gladstone, discussed the qualifications of the more prominent members of the late Liberal Cabinet to succeed the ex-Premier as leader of the party. He said:—

He ventured to say that the principal work of the Liberal party in the House of Commons would be simply to watch the Conservative Government there for some time to come. They did their duty very well in this respect last session without their leader, although there was a good deal of scrambling for the master's place in the master's absence. (Laughter.) He was bound to admit that, besides, taking personal qualifications into account, there was no man left on the front benches of the Liberal party in the House of Commons who possessed so many qualifications for the post of leader as Mr. Forster. (Applause.) But whilst he stated this, speaking individually, and perhaps also fancying that his were the opinions of a large number of his own circle in the country, they were bound to admit that there had been a great difference of opinion on one point between Mr. Forster and a large portion of the Liberal party. If that had been a question, too, wholly of the past, they would have buried it, as never to be thought of again—as forgotten—and they would have gone on hoping better things for the future. But it was a subject that stretched very far into the future, and hence it was that those who cared more for politics and political principles than for mere party loyalty were in a state of supreme anxiety to know how the questions of education and religious equality were likely to be treated by the incoming leader of the Liberal party. (Renewed applause.) Of course it might be possible to make that right, but he ventured to say, that although it might be possible for Mr. Forster to be recognised in the House of Commons as the leader of the Liberal party, yet he would signally fail to carry with him, as Mr. Gladstone and Mr. Bright had also failed to carry with them before now, the great mass of the Liberal thought and feeling in the country. (Applause.) There was this wide difference between Mr. Forster and Mr. Gladstone, however—and they should always observe the different points from which both of them started in life—Mr. Gladstone was educated at Oxford University, at a time when it was a close Church institution, and he imbibed notions and committed himself for a long time to a certain line of action. But there was this satisfaction, which they must always cheerfully refer to—Mr. Gladstone had invariably been seeking after light. (Applause.) He had thrown overboard prejudice; he had abandoned the interests of class in favour of the interests of the nation at large, and had progressed so far as to leave them little to wish for; whereas they were bound to admit that in the case of Mr. Forster it had been exactly the reverse. (Hear, hear.) Educated among a denomination in this country not only celebrated, but worthily known as the champions of religious liberty and religious equality, Mr. Forster had taken part with those who had been opposed to religious freedom; and in the case of that notable measure, the Elementary Education Act, had conceded to the opponents of progress and freedom that which he should have reserved for the nation. (Applause.) They did not ask for any hasty reversion of the steps taken on that occasion, but it was only fair and candid to state at the outset that it was impossible on such a question as this that those who had fought the battle of religious freedom so far could be diverted from their course to suit the interests or the position of any one man in the country. (Applause.) Where Mr. Forster pursued what seemed to be a Liberal policy, and adopted a sagacious course, as he did, for example, on the Ballot Bill, and the line he took in the American war, then the Nonconformists and the Radicals of the country were his staunchest friends. (Applause.) Personally, they had no feeling against Mr. Forster. On the contrary, they admired him for his pluck and ability, and the possession of qualities fitting him for the seat now vacant more than any other on the bench he occupied; but at the same time it must be understood that they had had differences with their leaders before, and that the only consequence of a continued estrangement under the circumstances he had sketched would be that Conservatism might remain in power for an indefinite period. (Applause.)

FOREIGN MISCELLANY.

Ex-Queen Isabella of Spain has sent to the Pope a present, consisting of a magnificent silver dinner service valued at 150,000f.

The Frankfort police have suddenly dissolved all the Social Democratic working men's societies in that town.

A telegram from Calcutta announces that the Duffla chiefs have submitted and restored the captives, and that the campaign is thus virtually at an end.

President MacMahon gave a grand ball, the first of the season, at the Elysée on Wednesday night. More than 6,000 persons are stated to have been present.

A rupture has taken place between the two Kings of Siam, and the second has taken refuge in the British Consulate. The gunboat Thistle has been sent to Bangkok to protect British interests.

The Prussian Parliament was opened on Saturday by Herr Camphausen in the name of the King. The speech, of course, related entirely to internal affairs. The Upper House has re-elected Count Stolberg as President, and Herr von Bernuth as first, and Herr von Hasselbach as second Vice-Presidents.

With regard to the military position of Germany, the *Morning Post* gathers from official statements that in 1876 that Power will be able to bring into the field at any point of her frontier, on twelve days' notice, no less than sixteen complete *corps d'armée* of 40,000 men each, armed with the latest perfected weapons.

GARIBALDI is expected to arrive in Rome next Sunday, and will reside for a time at the house of his son, Menotti, who will accompany him, and afterwards at Monte Mario. There was a report that the Government had forbidden him to enter through certain gates of the city, but it is said to be untrue.

THE STATISTICS OF THE LAST WAR (would it might be "the last"!) continue to crop up. It now appears that France had 139,000 dead and 143,000 wounded, against the 44,000 dead and 127,000 wounded recorded in the German official lists. Adding to this the 20,000 who died in besieged Paris and Strasburg, and the 17,000 who succumbed as prisoners in Germany, the total of the dead is raised to over 220,000.

MR. BEECHER'S NEW YORK LEVEE far surpassed any of its predecessors during his ministry in Brooklyn, both in the number of visitors who called upon him, and in the social distinction of many of the callers. The case of Tilton *v.* Beecher was on the 5th inst., after a long argument, sent for trial before Judge Neilson, and the empanelment of a jury was proceeded with. Three jurors had been obtained when the court adjourned. The *New York Tribune* says that on the same evening the pews in Plymouth Church were let for 13,000 dols. more than they obtained last year.

KING ALFONSO XII. entered Madrid on Thursday. The *Times* correspondent says the "entry was grandly enthusiastic. The whole route was lined with troops, and dense but most orderly crowds. The cavalcade was imposing from the brilliancy of the military uniforms. . . . . The houses were all hung with rich draperies." He adds that after the arrival at the Palace there was little cheering from the crowd, save when the King first appeared. At night there was a general illumination, and the King drove out in an open carriage. On Saturday night the Madrid fêtes in honour of King Alfonso came to an end, the city being as brilliantly illuminated as on the previous nights. His Majesty went to the theatre to witness one of Calderon's pieces, and met with a very enthusiastic reception from the audience. The King, while at Valencia, performed the ceremony of appointing the Virgin of the Exiles as captain-general of the province. He has left for Saragossa, on his way to assume the chief command of the Army of the North. Strenuous efforts are to be made, it is said, to relieve Pamplona, and the movement of the troops with that object was to commence on Saturday. It is announced from the North that Don Carlos arrived at Durango on the 7th, and that the Carlists have burnt a station on the Saragossa railway. King Alfonso has expressed a wish that the generals should henceforth keep aloof from politics. He is said to agree entirely on all questions with his Prime Minister, Senor Canovas del Castillo. A telegram from Espartero to the young King, expresses regret that he cannot travel to offer his congratulations in person to His Majesty, and says he will be his faithful servant. He expresses the wish that all Liberals may unite to restore peace and prosperity to the country. A Madrid telegram states that Senor Salaverria, the Minister of Finance, has ordered the ecclesiastical property not included in the redemption fund to be restored to the clergy. Advices received in Berlin from Madrid state that the Spanish Government intends to despatch three war vessels to Zaraus to act against the Carlists. This determination is believed to be connected with the satisfaction promised to Germany for the attack upon the German brig Gustav.

FREEMASONRY AT ROME.—Rome is about the last place where we should expect to hear of Freemasonry flourishing, yet we read that a Masonic temple is to be solemnly inaugurated there next month with great pomp. Rome under Victor Emmanuel is not what it was under Papal rule.

A PEACEMAKER.—The Japan papers state that Mr. Wade's intervention in the quarrel between China and Japan is much praised. He is spoken of as the sole cause of the adjustment of the difficulty, and throughout all circles great gratitude is expressed towards him.

SLAVERY ON THE GOLD COAST.—A communication has been received at the Colonial Office from Governor Strahan, correcting a statement in the report of the recent meeting of kings and chiefs at Cape Coast Castle, to the effect that no slave could leave his master without proof of cruelty or maltreatment. It was, on the contrary, announced that every slave was free, and might, if he chose, leave his master without assigning any cause. In the case of a pawn held for debt, it was moreover explained that though the pawn was at once set free the debt was recoverable as before.

AN INDIAN COMPLICATION.—By a proclamation of the Governor-General in India, the Guicowar of Baroda has been temporarily suspended from the exercise of his powers in consequence of the evidence showing that he instigated the attempt to poison Colonel Phayre. A special commissioner will, in the meanwhile, administer the affairs in Baroda. The Guicowar has been arrested and will be publicly tried. According to latest accounts Baroda is tranquil. The British troops have been withdrawn from the city, and the Guicowar's troops are keeping the peace. The guns have been removed from the Residency. It is stated that the Chief Justice will probably preside at the trial. The Resident at Baroda assembled the leading men of the place on Thursday, and explained the sitituation, informing them that annexation was not intended. They are said to have expressed themselves as satisfied.

A CURIOUS PREDICTION.—The Paris correspondent of the *Times* telegraphed to Thursday's

Times a curious prediction by a somnambulist, who, he says, had read his thoughts, when he had placed his hand in hers. He, therefore, asked her how the political imbroglio would end. She replied by describing the voting of a new Assembly, a vote given in that Assembly to return to Paris, and then to decide on the continuance of Marshal MacMahon's powers. The chief of the Cabinet ventures to declare that the marshal cannot allow the discussion of that question, but the Assembly puts aside the objection by a large majority. The Cabinet and the Conservatives leave the Assembly. The marshal sends a message dissolving it, and the Assembly declares the marshal guilty of high treason. Twenty-four hours later, the somnambulist sees a great struggle going on in Paris, the army is in conflict with the representatives and the people. One of the generals falls. The second in command succeeds him, and the army triumphs, and proclaims this general, who had assumed the command. The somnamubulist would not give the name of the general who fell, lest she should expose him beforehand to the bullet of some fanatic. All that is very minute, but not by any means so very unlikely, at least, to a Conservative imagination, but that it would be easy to fancy it. We suspect the Republicans will have much more sense than to fulfil it.—*Spectator*.

Miscellaneous.

THE WEST OF ENGLAND FIRE-CLAY, BITUMEN, AND CHYMICAL COMPANY (LIMITED) invite subscriptions for the remainder of their capital (which is £200,000 in all) in 17,460 shares of £5 each. The condition of the business and the future prospects of the undertaking are described in full elsewhere. It is stated that the present issue of unallotted shares is for the purpose of enabling the company's works to be completed to an extent which shall admit of the treatment of 1,500 tons monthly of arsenical pyrites, and of the extraction of all the valuable substances contained in the ore.

THE RUBERY LIBEL CASE.—In the Court of Exchequer on Monday the Lord Chief Baron summed up the case in which Mr. Rubery, of Birmingham, brought an action for libel against Baron Grant and Mr. Sampson, late City editor of the *Times*, on account of articles which had appeared in that paper imputing to the plaintiff complicity in the Californian diamond frauds, and which were said to have been instigated by the first-named defendant and uttered by the second. His lordship examined the evidence at great length, and pointed out to the jury that it would be for them to consider whether the articles were libellous; whether the charges made against Mr. Rubery were proved; what, if unjustified libels had been uttered, should be the amount of damages to be awarded; and whether Baron Grant was a party to the publication of all or any of the articles complained of. The jury, after having deliberated for nearly two hours, found that the articles were libellous, that the charges against Mr. Rubery were not proved, awarded £500 damages against Mr. Sampson, and expressed their opinion that Baron Grant was not a party to the publication. The London correspondent of the *Leeds Mercury* writes:—"It is understood that the greater share of the expense of the trial will be defrayed by the *Times*, which has taken up the quarrel as its own, as intimately relating to its reputation for honesty and square dealing. At the same time the proprietors of the leading journal have taken measures to prevent the possibility of any City editor again involving himself with the Leviathans of the money market. The City office of the paper has been suppressed and the department transferred to Printing House-square, where it will be under the direct supervision of Mr. Delane. Mr. Sampson was supreme in his own department. His appointment was due originally to the recommendation of Mr. Jones Loyd (now Lord Overstone), who became his patron and staunch friend twenty-five years ago. Mr. Crump, his successor, assumed office under much less dignified auspices, but has already given proof of his suitableness by attacking successfully some attempted swindles in the shape of joint-stock companies."

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. HASSALL, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased *Packets* from *'Agents for Horniman's Tea,'* the contents I find correspond in PURITY and *excellence of quality*, with the tea I obtained from their stock at the Docks."

8,248 AGENTS—*Chemists, Confectioners, &c.*

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

BARRY—JONES—Jan. 12, at Hope Baptist Chapel, Canton, Cardiff, by the Rev. J. P. Williams, James Trotter Barry, jun., Cardiff, to Janet, eldest daughter of Daniel Jones, Esq., J.P., Mayor of Cardiff.

BROWN—WATT.—Jan. 13, at Trinity Presbyterian Church, Claughton, Birkenhead, by the Rev. Charles J. Brown, D.D., of Edinburgh, father of the bridegroom, assisted by the Rev. L. McLagan, Alexander Brown, Esq., Liverpool, to Isabella Stormonth, daughter of the late John Watt, Esq., of Meathie, Forfarshire.

HARDING—JENKS.—Jan. 13, at Darlington-street Chapel, Wolverhampton, by the Rev. Richard Harding (brother of the bridegroom), assisted by the Rev. J. Eglinton, the Rev. Isaac Harding, of Bayswater, to Sarah Jane (Jennie), fourth daughter of Isaac Jenks, Esq., of Dunstal, Wolverhampton.

MACARA—YOUNG.—Jan. 14, at the Congregational Chapel, Heaton Mersey, by the Rev. Stephen Hooper, M.A., assisted by the Rev. Charles Moinet, M.A., Charles Wright, eldest son of the Rev. William Macara, Strathmiglo, N.B., to Marion, elder daughter of William Young, Esq., of Highfield, Heaton Mersey.

DEATHS.

SKERRITT.—Jan. 16, at Woikngham, Berkshire, James Skerritt, aged 70.

PAYNE—Jan. 14, at Chesham, Bucks, the Rev. William Payne, for more than thirty years the devoted and faithful pastor of the church at the Lower Baptist Chapel, aged 65. Friends will please accept this intimation.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid Soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEETHING POWDERS," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 3d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk. Depot:—East Road, Hoxton, London.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227 Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

HOLLOWAY'S OINTMENT AND PILLS.—Throughout the winter it is prudent for all to rectify any ailment afflicting them; but it is incumbent on the aged, suffering under ulcerations and similar debilitating causes, to have them removed, or worse consequences will follow. This Ointment is their remedy; on its powers all may confidently rely. It will not simply put their sores out of sight, but extirpate the source of mischief, extract the corroding poison, and stimulate nature to fill up the ulcer with sound, healthy granulations that will abide through life. Under this treatment bad legs soon become sound, scorbutic skins cast off their scales, and scrofulous sores cease to annoy. Such hope for the disease was unknown in former days.

Advertisements.

A GRADUATE (B.A., Lond.), Son of a Congregational Minister, is OPEN to an ENGAGEMENT as ASSISTANT MASTER or TUTOR. Experienced and thoroughly qualified. Good references.—Address, Quidam, Post-office, Chard, Somerset.

WANTED, by a SURGEON in the Country, very healthy locality, within half a mile of the sea, an APPRENTICE, must be of a religious family, and an Independent preferred. Will prepare him for his prelim. if not already up. The family is small, and he will be treated as kindly as if he belonged to the house. The work is very light, and would suit a delicate boy.—Address David Griffiths, Terfyn House, Gronant, near Rhyl, North Wales.

ENGINEERING PARTNERSHIP. — The ADVERTISER WISHES to obtain a PARTNERSHIP with a practical Engineer, where he may introduce in lieu of capital a new and well-fitted Factory, situated a few miles out of London. Has good connections, and requires only the co-operation of a practical engineer of moderate capital to utilise profitably the stock and machinery above referred to.—Address, Engineer, Theobald, Brothers and Miall, Public Accountants, 30, Mark-lane, E.C.

ORGANS FOR SALE.—A CC ORGAN, Seven Stops, Two Octaves of Pedals. Bourdon Pedal Pipes, in handsome Gothic Case, with illuminated front. Cash price £60. Also a SECOND-HAND ORGAN, compass GG to F. in alto. Two Manuals. Fourteen Stops. In good condition. Cash price £57.—Apply John Beale and Sons, Organ Builders, Bridgwater.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and Co., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, with truss legs on plinths, full compass, 25 guineas, the cheapest, strongest, and most elegant pianette yet produced; the Library Model Harmonium, in light oak, 25 guineas; the Gothic Model Harmonium, in dark oak, with handsome antique carving, 70 guineas.

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FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and seven guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of second-hand flutes of all fingerings, at

KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

BANJOES.—The New CHEAPSIDE Model is the best. Machine head, covered back, &c., 5 guineas; other models 1 to 12 guineas. The new scale for pasting on the fingerboard 6d. nett. The new Instruction Book, with full directions for learning the Banjo, and a large collection of airs, songs, &c., 6s. nett. Keith, Prowse and Co., 48, Cheapside.

MUSICAL BOXES by NICOLE, FRERES.—KEITH, PROWSE, and Co., direct importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 400 boxes, with all the recent improvements, from £4 to £150. Buyers are requested, before purchasing, to visit the new saloons, specially devoted to the sale of these enchanting instruments, which for quality have no equal.

Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.

LOST CITIES of PALESTINE. Israel's Wars and Worship, including a Description of Scripture Sites recently identified.—GEORGE ST. CLAIR'S NEW LECTURE for the PALESTINE EXPLORATION FUND. Illustrated by Sketch-Maps and Photographs. To be delivered next week at Manchester (Oxford-road Chapel, St. Margaret's, and St. Saviour's), Aigburth, and New Brighton. Terms, £5 5s., or a Collection for the P.E. Fund.—Apply to G. St. Clair, F.G.S., 104, Sussex-road, Seven Sisters'-road, N.

GAZE'S HOLY LAND and EASTERN TOURS.

The next personally-conducted party of H. GAZE and SON, originators and first conductors of Oriental Tours, will start FEBRUARY 11th, for Italy, Egypt, Palestine, Smyrna, Ephesus, Turkey, Greece, Danube, &c. See the "Oriental Gazette," 2d., post free 3d.

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Dancing, &c.—Mons. Gilmer.

SCHOOL will REOPEN on TUESDAY, 26th inst.

THEOBALDS SCHOOL, WALTHAM-CROSS, LONDON, N.

The Rev. J. OSWALD JACKSON expects his PUPILS to REASSEMBLE on WEDNESDAY, 20th January.

ACADEMY, AUCKLAND HILL, LOWER NORWOOD.—A NONCONFORMING GRADUATE in HONOURS, of St. John's College, Cambridge, who has successfully prepared pupils for the Indian Civil Service, RECEIVES YOUNG GENTLEMEN into his house for a course of superior education.—Address, A. B., 36, Auckland-hill, Lower Norwood, S.E.

LADIES' COLLEGIATE SCHOOL, OXFORD HOUSE, Bicester, Oxon.

Principal—Mrs. HENRY BAKER

(Widow of the late Rev. Henry Baker, of Lewisham), assisted by superior Masters from Oxford and an adequate staff of resident Governesses.

This old-established School affords, on moderate terms, educational advantages of the first order, combined with careful Christian training. Pupils prepared for the Cambridge Examinations. Prospectuses on application.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head-Master—ROBERT JOHNSTONE, M.A., LL.B.

Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which boys are prepared for Commercial life, Public Schools, and the Universities. The junior classes are trained by ladies. New Dormitories and a dining-hall having just been added to the premises, a few ADDITIONAL PUPILS can be RECEIVED. The health and comfort of delicate boys specially cared for.

SCHOOL DUTIES will be resumed JAN. 20.

For Prospectus apply to Mrs. Duff, the Lady Principal, or the Head-Master.

EDUCATION (superior) for YOUNG LADIES, 75 and 76, FOLKESTONE-ROAD, DOVER.

This establishment offers unusual educational advantages. Sound and comprehensive English, French, and German. Home comforts and the happiness of the pupils especially studied. Large house and gardens in a healthy and picturesque situation. Moderate terms. Governess pupil required. Address the Principal.

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BOYS' MIDDLE-CLASS BOARDING-SCHOOL.

Thorough English, Classics, French, and German. Kind and liberal treatment, and careful individual teaching.

For prospectus, with full particulars and view of premises, address Rev. Slade Jones, as above.

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OF THE

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AND

CHYMICAL COMPANY, LIMITED.

CAPITAL—£200,000,

In 40,000 shares of £5 each, of which shares to the amount of £112,700 have been already allotted among 327 Shareholders.

HALF-YEARLY INTEREST AT THE RATE OF 10 PER CENT. PER ANNUM HAS BEEN PAID SINCE THE ESTABLISHMENT OF THE COMPANY IN DECEMBER, 1871.

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REGISTERED OFFICE—9, OLD JEWRY, LONDON, E.C.

THE chymical treatment of pyrites, with a view to the extraction of sulphur, copper, silver, and gold, has of late years become an important and remunerative industry. Upwards of 500,000 tons of this mineral are annually imported into this country from Spain and elsewhere, and supplied to the vitriol makers, who, after burning off the sulphur, dispose of the calcined residues to factories where the metals they contain are extracted by wet methods. According to the last volume of "Hunt's Mineral Statistics" (p. 67), there are twenty firms engaged in this business, and during 1873 they dealt with 323,910 tons of burnt pyrites.

The Tharsis Copper and Sulphur Company, which treated 126,000 tons of burnt pyrites in 1873, may be cited as an instance of the commercial success that attends such undertakings. Their £10 shares now stand at £26, and the dividends declared have occasionally reached 40 per cent. per annum.

The principal business of the West of England Company consists in the adaptation of the above-mentioned chymical treatment to the various metallic ores of Devon and Cornwall, and more especially to what is termed arsenical pyrites, a mineral which occurs in abundance in the immediate vicinity of the Company's works.

The respective values of ordinary Spanish pyrites, and of the arsenical pyrites found on the properties belonging to the West of England Company, may be seen from the following table:—

Analysis of Spanish Pyrites as given in Phillip's Metallurgy (1874) pp. 429, 681.		Value of substances contained in each ton of Mineral.
Copper	3·20	£2 8 0
Arsenic	0·47	0 1 0
Iron	43·55	0 14 6
Sulphur	49·00	1 8 7
Silver	(18-20 oz)	0 2 11
Gold	(3 grs.)	0 0 7
Silica, &c.	3·78	0 0 0
	100·00	£4 15 7

Analysis of Arsenical Pyrites from West of England Company, as certified by Messrs. Johnson and Sons, Assayers to the Bank of England.		Value of substances contained in each ton of Mineral.
Copper	3·82	£2 17 3
Tin	·08	0 1 6
Arsenic	30·66	3 1 4
Iron	29·52	0 9 10
Sulphur	18·10	0 10 6
Silver	·000153 (5½ oz)	1 2 3
Gold	·0000013 (1dwt.)	0 3 9
Silica, &c.	17·00	0 0 0
	100·00	£8 6 5

The raw material of the Company is thus far more valuable than the pyrites imported from Spain, and the cost of treatment being practically the same, the profits of the company must be proportionately higher.

It should be pointed out that no mining operation, in the sense of a speculative search for the raw material, is requisite; the pyrites lie exposed to view, and all that is needed is to quarry it and bring it to surface.

Upwards of 500 tons of arsenical pyrites per month are now being treated for arsenic, copper, and silver only, at a total cost of under £3 per ton, which on the above assay values of the three metals in question shows a profit of £4 per ton.

The present issue of capital is for the purpose of enabling the Company's works to be completed to an extent which shall admit of the treatment of 1,500 tons monthly, and of the extraction of all the valuable substances contained in the ore. If this be done, a further profit of £1 per ton can be realised, and the total net revenue from the pyrites department would not be less than £90,000 yearly, which, were one-half even to be written off for reserves and contingencies, would leave a dividend of 22 per cent. per annum upon the total capital of the Company.

The Company is also extensively engaged in the manufacture of fire-bricks, tiles, lumps, &c., from large deposits of decomposed granite and elvan found on two of its estates. Already 3,500,000 bricks, &c., have been made and sold, and have established a reputation in the market for their first-class quality.

Tin-smelting works have just been completed, as in the extraction of the arsenical pyrites a large quantity of tinstone is raised, which recent trials have shown to be richer than the average ores usually treated for tin.

The estates and works of the Company are as follows:—

1. The Greenhill Arsenic, Smelting, Chymical, and Fire-brick Works, comprising an area of about 18 acres of freehold land, and connected by two miles of railway with the shipping port of Calstock, on the River Tamar, above Plymouth.

2. The Hingston Down Estate, comprising 20 acres of copyhold land on Hingston Down, in the parish of Calstock, with an extensive deposit of fire-clay thereon.

3. The Calstock Fire-brick Works, comprising an area of about five acres of freehold land in the town of Calstock.

4. The Wheal Newton Mineral Estate, situate about three miles from the Greenhill Works, containing very large deposits of arsenical pyrites mixed with copper, tin, and silver ores, already proved to the extent of over 100,000 tons, and fully provided with working machinery, plant, buildings, &c.

5. Sunderland Wharf, Rotherhithe, on the Thames.

The total cost of the above freehold and copyhold estates and works, including buildings, plant, machinery, &c., existing at the time of purchase, has amounted to £110,000, of which £14,045 has been paid in cash, £50,000 is represented by fully paid shares, £20,000 by debentures, and £25,955 has been allowed to remain as a charge at 5 per cent. interest, redeemable by quarterly instalments.

Between 300 and 400 shareholders have joined the Company, many of whom have from time to time personally visited the works, and have subsequently increased their holdings, and the Directors have every confidence in recommending the shares of the Company as a sound and profitable investment, and one which will bear the strictest scrutiny.

Applications for shares, together with the deposit, should be forwarded to the Bankers or the Secretary of the Company.

SCHEDULE OF CONTRACTS ENTERED INTO BY THE COMPANY.

1. An agreement, dated the 20th day of December, 1871, and made between Stephen Henry Emmens of the one part, and William Camp Crane, on behalf of the Company, of the other part.

2. Two agreements, dated the 24th day of January, 1872, and the 27th day of November, 1874, respectively, and made between Stephen Henry Emmens of the one part, and the Company of the other part.

3. The only other contracts are trade contracts entered into in the usual course of a manufacturing business, as to which the fullest information will be given to any intending subscriber, by whom also the balance sheets of the Company can be inspected.

Specimens of the arsenical pyrites, and of the arsenic, copper, and silver extracted therefrom, may be seen at the Company's Offices, 8, Old Jewry, London, E.C.

APPLICATION FOR SHARES.

TO THE DIRECTORS OF THE WEST OF ENGLAND FIRE-CLAY, BITUMEN, AND CHYMICAL COMPANY (LIMITED).

Gentlemen,—Having paid you the sum of £____, being a deposit of £1 per share upon_____shares in the West of England Fire-Clay, Bitumen, and Chymical Company (Limited), I request you to allot me that number; and I agree to accept the same, or any less number, agreeably to the conditions of the Articles of Association, and I authorise you to place my name upon the Register of members in respect thereof.

Full name _____
Address _____
Occupation _____
Date _____

*** *This Form should be filled up and forwarded, together with the Deposit, to the National Provincial Bank of England, or any of its Branches; or to the Secretary of the Company, at the Offices, 8, Old Jewry, London, E.C.*

HEATHFIELD, HANDSWORTH, BIRMINGHAM.

The Preparatory School for Boys, hitherto conducted by the Misses Rogers, has been TRANSFERRED to Miss THOMAS and Miss TOLLER, who will RECEIVE their PUPILS on FRIDAY, the 29th of January.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

SCHOOL REOPENED on JANUARY 18th.

PALMER HOUSE SCHOOL, CLIFTONVILLE, MARGATE.

Principal—Mr. PHILIP STEWART,

(For many years of Palmer House, Holloway, London)

Having a few VACANCIES to fill up for the ensuing Term, which commences on TUESDAY, the 19th inst., Mr. Stewart will be happy to communicate with Parents and Guardians of Youth who are looking for a Select School.

The course of instruction is adapted to meet the requirements of the University Examinations.

The premises, with detached schoolroom, large playground, and spacious cricket and football ground, are situated in the healthiest part of the town, close to the sea.

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Principal—Mr. M. JACKSON.

Pupils prepared for the Universities, Professions, Civil Service, and Business. 71 have passed the Oxford Local Examinations, 10 in first, and 24 in second honours.

The TERM commenced on JANUARY 19.

Prospectuses, &c., on application.

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PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

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EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

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The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

MERCHANTS' COLLEGE, BLACKPOOL.

2,000 sons of merchants have passed this school.

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During the present year Eighteen pupils of the College have passed the Cambridge Local Examination, six in Honours; two have passed the Entrance Examination at Trinity College, Cambridge; two have Matriculated at the London University, both in the Honours Division; one recent pupil has passed the first B.A. at London in the first division, and another has taken a valuable open Scholarship at New College, Oxford.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. P. P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16th to APRIL 15th.

MILL HILL SCHOOL, MIDDLESEX.

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JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

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G. EMERY, Esq., B.A.

LADY RESIDENT—Miss COOKE.

LENT TERM commences THURSDAY, 21st January, 1875.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

FIRST TERM, 1875, will begin THURSDAY, January 28.

COLLEGIATE SCHOOL, BELPER, DERBYSHIRE.

Principal—W. B. ANTHONY, A.C.P.

About One-fifth of the Pupils annually become candidates at the Cambridge Local Examination, and Twenty-six out of Twenty-eight have been successful. At the recent Examination Eight Students presented themselves in Latin, French, English, and Scripture. Four of them also took German, and Three Mathematics and Drawing. Careful training, domestic comfort, and a liberal table. Three Vacancies only. Full particulars and references on application to the Principal.

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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

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FINANCIAL RESULTS.

The Annual Income, steadily increasing, exceeds	£255,000
The Assurance Fund, safely invested, is over	£1,945,000
The New Policies in the last Year were 510, assuring	£332,931
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The Bonus added to Policies in January, 1872, was	£323,871
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DISTINCTIVE FEATURES.

CREDIT of half the first five Annual Premiums allowed on whole-term Policies on healthy Lives not over 60 years of age.

ENDOWMENT ASSURANCES granted, without Profits, payable at death or on attaining a specified age.

INVALID LIVES assured at rates proportioned to the risk.

CLAIMS paid thirty days after proof of death.

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The NEXT DIVISION OF PROFITS will take place in JANUARY, 1877, and Persons who effect NEW POLICIES before the end of June next will be entitled at that Division to one year's additional share of Profits over later Entrants.

REPORT, 1874.

The 50TH ANNUAL REPORT just issued, and the Balance-sheets for the year ending June 30, 1874, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

GEORGE CUTCLIFFE, Actuary and Secretary.

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79, PALL MALL, LONDON.

Premiums and Interest	£450,283
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Also a Subscribed Capital of more than £1,500,000.

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"These Chains are very useful in many Nervous disorders

" Muscular Debility	Aphonia	Rheumatism "
" Hemiplegia	Epilepsy	Dyspepsia "
" Paralysis	Torpid Liver	Paralysis (Bladder)"
" Central Paralysis	Asthma	Chorea "
" Spinal Paralysis	Amenorrhœa	Impotency "
" Neuralgia	Dysmenorrhœa	Writer's Cramp "
" Sciatica	Spinal Irritation	Hysterical Cramps"
" Stiff Joints	Nervous Debility	and Contractions"
" Hysteria	Constipation	Loss of Smell "
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Curing Pains in the Limbs and Joints, inducing gentle Perspiration, and Preventing Fever.

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HYDROPATHY! JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE,
Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic system, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

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